The Chaplain

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March-April, 1950

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A Cross Against the Sky

By John Sutherland Bonnell

(Minister, Fifth Avenue Presbyterian Church, New York City)

The sermon which follows, presented by Dr. Bonnell on a National Vespers program of the American Broadcasting Company, is used by special permission.

EVER since the four Gospels were written, a special sacredness has attached to the last words of Christ spoken from the cross. Out of the darkness that shrouded the summit of Calvary, amid its brutality and blasphemy, its nakedness and death, from the lips of our Lord came words of infinite compassion.

But His were not the only words spoken on Golgotha. While we do well to remember with reverence the seven last words from the cross, we must not overlook the fact that words were spoken also to the cross. The words spoken from the cross reveal the compassion and love of Christ. The words addressed to the cross lay bare the utter wickedness of the human heart.

From the crowd that milled around on Calvary were flung jeers and taunts and revilings. "If thou be the Son of God, come down from the cross." "He trusted in God; let him deliver him now, if he will have him." "He saved others; himself he cannot save." "If he be the king of Israel, let him now come down from the cross, and we will believe him." Even one of the dying malefactors beside Him turned and shouted: "If thou be Christ, save thyself and us."

Let us stop at this point to examine one of the reproaches that was hurled at the Divine Victim on His cross: "He saved others; himself he cannot save." That was the bitterest and cruelest taunt of all. Strangely enough, this malicious jibe was true. He couldn't save Himself because He was too intent on saving others. He couldn't come down from the cross. He was kept there, not by the nails, but by the compulsion of Divine love. Love's necessity bound Him to the cross. He saved others, so He couldn't save Himself.

Not only was this true of Jesus, but on a lesser plane this principle of vicariousness runs right through human life. In a hospital ward in London years ago a young physician, Dr. Rabbeth, bends over a cot where a little child lies ill of a virulent type of diphtheria. The child is dying. The doctor puts a long tube to his lips and sucks out the deadly poison and phlegm that is choking the patient. A young life is brought up from the very gates of death, but a week later Dr. Rabbeth dies. He saved another; himself he couldn't save.

During the Spanish-American war yellow fever killed thousands of

American soldiers in Cuba. It killed far more than were destroyed by the bullets of the Spaniards. One-third of all the officers of General Leonard Wood's staff died of this plague.

Dr. Walter Reed, whose name is forever honored in this nation, with his co-workers, Jesse Lazear and Dr. James Carroll, were sent to Cuba.

They suspected that the yellow fever was spread from soldier to soldier by a certain type of mosquito, but this had to be proved before effective action could be taken to eliminate the sources of infection. These young scientists proceeded to capture in test tubes mosquitoes found feeding on the victims of the fever. Then Jesse Lazear and Dr. Carroll volunteered to become human guinea pigs. Deliberately each of them reversed a test tube on the back of his hand and watched calmly while a mosquito felt around with his stinger, and then, plunging it in, swelled into a bright balloon with his victim's blood.

Shortly afterward came the inevitable high temperature, terrible headache, and bodily discoloration. Jesse Lazear died, leaving behind a wife and two little children in the United States. Slowly Dr. Carroll recovered.

Through the bravery and sacrifice of these and other scientific workers the scourge of death was lifted in Cuba, and thousands of American lives were saved. It could be said of Jesse Lazear: "He saved others; himself he could not save."

We look into a prison in Italy. Garibaldi, the Italian liberator, is confined there. Dire threats have been made to his followers that their leader will be killed if they do not disband. Garibaldi manages to smuggle out of prison a scrap of paper. On it are written these words: "If fifty Garibaldis be imprisoned let Rome be free."

And all through life I see a cross
Where sons of God yield up their breath,
There is no gain except by loss,
There is no life except by death.

How true was the spiritual principle enunciated by Jesus nineteen hundred years ago: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

Our twentieth-century civilization is sick unto death today of selfishness. We must learn anew the lesson that the Master constantly taught that we become great as individuals and as nations only as we learn to live for and to serve others.

A well-known Canadian churchman told me of a visit which he paid on one occasion to a socialist church in London. He found a hymnbook in one of the pews. Idly turning over the pages he came upon George Matheson's great hymn: "O Love that Will Not Let Me Go," but only three of the four verses were printed in the hymnal. The last verse had been eliminated. It reads:

O cross that liftest up my head,
I dare not ask to fly from thee.

Apparently the leaders of that socialist church preferred a religion without a cross, but a religion without a cross has no power to save.

From the earliest days of Jesus' ministry the cross loomed ever before Him. On the occasion of His baptism John the Baptist had hailed Him with this greeting: "Behold the lamb of God that taketh away the sins of the world." Certainly the implication of these words was not lost on Jesus. Just as soon as He believed that the disciples had sufficiently matured to understand the revelation, He said to

them: "The Son of Man must die."

Knowing that a cross awaited Him in Jerusalem he was not misled when the multitude poured out of the city of Jerusalem to greet Him on the first Palm Sunday. Great throngs of Galileans waved palm branches and spread their garments in the way as He rode past, while they sang: "Hosanna in the highest. Blessed is the King that cometh in the name of the Lord."

As He reached the point on the highway leading down the Mount of Olives from which the city of Jerusalem came into full view He wept over it, saying: "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes."

He knew all too well that many of those who were now shouting "Hosanna in the highest" would shortly join the mob in Pilate's judgment hall crying: "Away with him! Crucify him!" yet not for a moment did He falter in the task of human redemption. So has He made His cross the one luminous spot in the universe for it is the place where sin finds forgiveness.

Strange that this cruel, barbarous instrument of death reserved for insurgents, felons, and slaves should have become a badge of universal honor.

One of our poets had a vision of that cross in which it increased in majesty until it filled the universe:

And I saw it gain
Swiftly in size and growing till it spread
Over the stars: the heavens bowed their head
As from its heart slow dripped a crimson rain.

There is a sense in which Jesus went voluntarily to the cross. It is true that cruel men plotted this death for Him, but He might well have fled away. He set His face steadfastly to the cross because He believed it was His Heavenly Father's will for Him, and that it would reveal to men the exceeding sinfulness of sin. Indeed, there is power in the story of the Crucifixion to melt the hardest heart. There we see undisguised what selfishness and greed and hate did to the noblest and kindliest personality that ever walked our world, God's own Son, and we begin to loathe the sins that drove Him to the cross.

Let the minister in Holy Week read feelingly the story of the Crucifixion to his congregation and a great hush will spread over the church until one can almost hear the people breathe. It isn't simply that they are sorry for one who suffered nineteen hundred years ago. There is a timelessness about this tragedy which grips every heart, so that we begin to realize that we, too, were there when they crucified our Lord.

Edward Arlington Robinson, the American poet, expresses this in unforgettable verse:

Friendless and faint, with martyred step and slow
Faint for the flesh but for the spirit free,
Stung by the mob that came to see the show
The Master toiled along to Calvary.
We gibed Him as He went, with houndish glee
Till His dimmed eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly
*And this was nineteen hundred years ago.**

Nineteen hundred years ago, yet we did it. We jibed Him, we cursed Him. Each time we stand in the presence of the cross of Christ a moral imperative compels us to take sides. Either we align ourselves for the holy causes for which He died or we take our stand with those who sent Him to the accursed tree.

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* *By permission: Charles Scribner & Sons, New York.*

No one with any understanding of the meaning of our Lord's passion will ever be lighthearted and easy-going in the matter of sin.

It is a judgment of modern life that in many modern novels, in the movies, and in the legitimate theatre moral infidelity is treated as a passing affair, something to be condoned or laughed at. The fact remains, nevertheless, that like a moral canker these evils are eating into the vitals of our national life.

Not a few people treat the mistakes and failures and sins of the past in the spirit of lighthearted tolerance. "Let's forget it all" is proposed as a remedy.

Every trained counselor has seen unmistakable evidence that unforgiven sin possesses the disagreeable habit of settling deep within the unconsciousness, and then erupting suddenly in a shattering neurosis. Many personality disorders that are increasing at an alarming rate today are due to a repressed sense of guilt which can be remedied only as these sins are brought into the light of God's forgiveness and washed clean.

Some take refuge in the shallow French proverb: "To understand everything is to forgive everything." That simply is not true. In many instances complete understanding makes forgiveness far more difficult.

Seneca is nearer the truth when he wrote: "To forgive everyone is a worse cruelty than to forgive no one."

As we stand in the presence of the cross of Christ we see human sin in its true colors as that hateful thing which crucified the Son of God.

But there is something far more wonderful which the cross of Christ accomplishes for men and women. It enables us to see the length to which Almighty God is willing to go in forgiving His children.

Tennyson, in *The Idylls of the King*, reveals deep insight into the meaning of the Divine forgiveness. When King Arthur finds himself once again in the presence of Guinevere, who had so grossly betrayed his love, and beyond that, had given comfort and aid to his enemies, he is moved with pity. He has found her hiding away in a nunnery. When the King appears she prostrates herself at his feet.

If in that moment the poet had made the King say: "It's quite all right; let's forget it. To understand everything is to forgive everything," even a shallow-minded reader would know how empty and false were these words. Instead he looked down at her with a breaking heart, and said:

Think not that I am come to urge thy crimes,
I did not come to curse thee, Guinevere,
I whose vast pity almost makes me die.
To see thee lying there, thy golden head,
My pride in happier summers, at my feet.
The wrath is past and all is past,
The sin is sinn'd, and I
Lo! I forgive thee, as Eternal God forgives.

And how does Eternal God forgive? By taking on Himself the burden of our guilt and shame, and that kind of forgiveness is not cheap and easy. "God was in Christ, reconciling the world unto himself." Love puts itself in our place. Love bears upon its innocence the load of our guilt and that always means a cross. There is but one remedy for the crushing burden of human sin—penitence, confession, and the Divine forgiveness.

O Thou Whose blessed Son on this day did enter the city of Zion to the acclaim of the multitude, we bring to Thee our palms and our praises. Grant unto us a loyalty that is unswerving. May we not offer Thy Son today a crown and tomorrow a cross. May we never be ashamed to confess that we are followers of the thorn-crowned Christ. In His name we ask it. Amen.

SERMON ILLUSTRATIONS

Side-stepping Our Responsibility

There in Nazareth, amid the Galilean wild flowers and the comforts of his friendships and his faith, Jesus could have washed his hands. What had he done to cause the misery and sin of the race? Why should he leave the peace of his rich soul to face the ingratitude of a wayward and reluctant people? He could have washed his hands of it. Ah, but he could not. He took it on himself. That is the essence of Christ's spirit. He could not wash his hands of us. And therein he represents a high tradition: David Livingstone, not responsible for Africa's need—but he could not wash his hands of it; Emile Zola, not responsible for Dreyfus' unjust condemnation—he could not wash his hands of it; Kagawa, not responsible for the penury of Japan's slums—but he could not wash his hands of it! Ah, Christ, throughout your life you pleaded for this and, in every picturesque way which story could portray or your own ministry illustrate, taught that this alone makes a good life and the lack of it brings tragedy upon mankind, and lo! in the end you yourself were done to death by a man who merely washed his hands!

—Harry Emerson Fosdick

The Big Pearl

The choice before us, as Christian people, is not a choice between what is bad and what is good, but rather between what is good and what is better. You will recall our Lord's story about the pearl merchant: "Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." Never forget that the things he sold were not sticks and stones and rubbish. He sold pearls! He did one of the hardest things a man ever does; he parted with something good for something better.

—Harold Cooke Phillips

Recovering the Foundations

A university professor talking with a group of his students called on them to be men and play the game of life. "But how are we going to play the game of life," one of the students asked, "when we don't know where the goal posts are?" That is the trouble—how are you going to make a great life when you have no assurance that life itself has any meaning, or purpose, or significance? If there are no goal posts, there can be no game. Our first business is to find the goal posts for the greatest of all adventures. Our task is to rediscover the foundations on which a great spiritual civilization can be built and great lives fashioned.

—Rufus Jones

Destroying the Old

In the first World War, as you may recall, a chaplain was trying to encourage some soldiers who had been through several battles and were about to go into another. "Cheer up, men!" he said. "Remember you are building a new world!"

"You're wrong about that, padre," said one of the soldiers. "We're not building a new world—that's your job. We're just destroying the old."

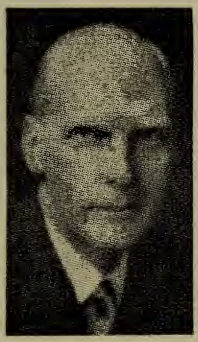
—James D. Morrison

In acknowledgment of the generous loan of a portrait of Chaplain Andrew Hunter, Continental Army and U.S. Navy, made by the Department of the Navy to the General Commission on Chaplains at the suggestion of Rear-Admiral Stanton W. Salisbury, USN, Chief of Navy Chaplains.

One of the First

By Stewart M. Robinson

(Minister, Second Presbyterian Church, Elizabeth, New Jersey)



Dr. Robinson, a long-time member of the General Commission on Chaplains and a member of its Executive Committee, was a divisional Army chaplain with the AEF in World War I and is now in the Chaplains' Reserve. Educated at Princeton and ordained to the Presbyterian ministry, he served churches in Cleveland, Ohio, and Lockport, New York, before coming to his present pastorate in 1929.

Dr. Robinson has been active in Presbyterian and interdenominational affairs, and has served as editor of *The Presbyterian.*

IT was Dr. Ebenezer Elmer, surgeon of the Second New Jersey Regiment of Maxwell's Brigade, who noted down in his diary one Sunday the text of his chaplain's sermon, taken from Hebrews 12. We may take this as a compliment to the chaplain. Andrew Hunter, the chaplain, whose text was preserved for posterity by the Doctor, omitted to mention it in his own diary entry for the same date. He does confide, however, that on Friday and Saturday he spent many hours in preparation for the forthcoming Sabbath.

The day was significant, Sunday July 4, 1779. Proper worship had been made a military order of the day. Exactly three years lay behind the fighting colonies and their great Declaration of Independence. Now it was being vindicated along the open coast, and among the mountain fastnesses; in the cities, and in the wilderness. Gathered on the site of the present Wilkes-Barre, Pennsylvania, then part of an extensive tract generally called Wyoming, was an army of between two and three thousand men, Major-General John Sullivan commanding. Orders had been issued by Washington in March 1779 directing a punitive expedition against the Six Nations, together with their Tory and British instigators, partly in retaliation for the Wyoming Massacre of the preceding summer, partly to defend the rear lines of the Continental armies then hotly engaged up and down the Atlantic seaboard.

A wagon road of sorts had been cleared along an Indian trail west from the Delaware to the Susquehanna. Troops were gathered first at Easton and then at Wyoming. At Wyoming stores could be hauled in boats from Sunbury downstream. Over the height of land between the rivers this new road could carry troops, wagons and guns. From Wyoming there was a waterway up the Susque-

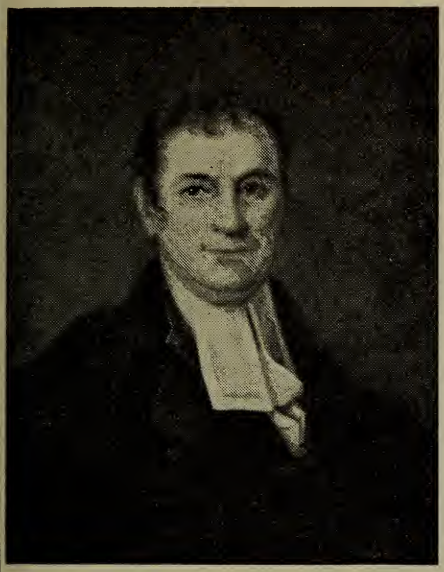
hanna, by the west fork into the Indian country of the Iroquois and their allies, among the lakes of western New York.

Andrew Hunter, the chaplain whose diary of that summer has been before me for many months, was at the time a young Presbyterian minister of twenty-eight. Graduated in 1772 from Nassau Hall, he had first been John Witherspoon's secretary. As such he had obtained for Philip Fithian, a close personal friend, the position of tutor in the Virginia manor of Robert Carter at Nomoni Hall. Here Fithian compiled a journal which has been a treasure house of colonial lore for historians. Fithian and Hunter had studied together under Hunter's uncle, a clergyman, in South Jersey. There they satisfactorily completed theological work. In 1774, The Presbytery of Philadelphia ordained them and directed them to pioneer missionary work in the western part of Pennsylvania and in the Valley of Virginia. Finally in June 1776 Hunter was commissioned by the New Jersey Provisional Convention and went immediately to join the fighting in New York. There in early October Hunter saw Fithian succumb to the raging epidemic. At the Battle of Monmouth, June 1778, General Washington commended Hunter on the field for gallantry in action. In the summer of 1779 we find him with Sullivan's Expedition, brigade chaplain with General William Maxwell's First Brigade.

Other ministers were also on the muster roll. Samuel Kirkland, the missionary to the Indians, was on General Sullivan's staff. William Rogers served General Hand's brigade. Two chaplains by the name of Evans, Isaac and Ira, were with New Hampshire troops, one a regimental chaplain, the other a brigade chaplain. Later the Rev. John Gano was to join the expedition when he arrived as brigade chaplain for General Clinton. All these men are very interesting figures, men somewhat above the ordinary in talents and devotion. They were accorded a large place in the early military establishment and rendered faithful service.

For the time my interest is chiefly with Hunter; I cannot, however, omit one word about Gano. When Clinton got his orders to move from his rendezvous on Otsego Lake (the Glimmer-Glass of Fenimore Cooper, and now washing the shores by the pleasant village of Cooperstown, New York) he confided the date, a Monday, to Gano, under strict orders for secrecy. These were carefully obeyed; except that Gano in his enthusiasm to improve the occasion fraught with so much possible danger to his men, chose as his text for the Sunday preceding departure, these well-known words in the Acts of the Apostles (chapter 20, verse 7): "Upon the first day of the week when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow."

So Hunter's Fourth of July Sermon was preached, a thousand days from the signing of the Great Instrument itself. Word had just come to camp of military success for the Colonials in the Carolinas. French warships were even then on the coast with help. But there were two hundred widows and scores of fatherless children all about the camp. On the way over from the Delaware the contingent with which Hunter marched had passed the fresh graves of two officers, blood still on the rough boards which



Chaplain Andrew Hunter, Continental Army and U. S. Navy.

bore their names. Colonel Proctor of the Artillery ordered his field music to stand and play "Roslyn Castle," a favorite Psalm-tune. All the men were affected, Hunter remarks.

In the week ending with this Fourth of July two men had been sentenced to hanging by court-martial for attempting to induce soldiers to desert. Hunter tells how he faithfully visited the convicted men, reasoned with them of righteousness and judgment, offered the grace of God, and then dutifully marched by their side to the gallows. Chaplain Rogers exhorted and Kirkland prayed. The first man was pushed from the cart-tail. While the second man cowered in mortal fear, an officer stepped forth and read his reprieve. It came as a surprise to Hunter, but Rogers, in his diary, relates that he and Kirkland had gone to General Sullivan and recommended mercy. The giving of it was carefully arranged by the General for the maximum effect upon the assembled troops as well as for the benefit of the unfortunate soldier.

Saturday night, July third, had been a time of conviviality at the General's marquee, Dr. Elmer relates. Toasts were drunk, some thirteen, to "wives and sweethearts on honor." Hunter never is mentioned in these affairs, though he often took dinner with the General, and the record bears evidence of a firm friendship for officers and men. His diary for the summer of '76 is full of visits to the hospitals, and attendance upon the wounded, as round shot occasionally took off a man's leg or arm. He was a well-taught divine and a sound Christian gentleman.

One may only briefly survey his career after the Revolution. For a time he taught mathematics and astronomy (navigation) at Princeton, and served a term as trustee. Then he organized an independent academy. After 1800 he went to Washington and in 1811 became a Navy chaplain under appointment by President Madison, who was in college with him. Hunter, I suggest, is a good omen for unification of the services. He survived the capture of Washington by the British, prudently retiring from the city, while his wife remained in their home to receive the invaders. The enemy appeared in the person of a polite British officer. But in any event "Polly" Hunter would have been well able to meet the situation, as her charming letter about it all amusingly relates. She was the daughter of Richard Stockton, the Signer. Her brother-in-law was Benjamin Rush, a Signer. Her uncle was Elias Boudinot, another Signer, and President of the Continental Congress. There was plenty of fibrin in her blood. Incidentally

the daughter of Chaplain and "Polly" Hunter became the wife of the Rev. Dr. Charles Hodge of Princeton.

The Secretary of the Navy ordered Chaplain Hunter to prepare a curriculum for the young midshipmen stationed at the Washington Navy Yard and so he became the organizer and, for a time, the whole faculty, of what was to be the Naval Academy at Annapolis.

This portrait of Chaplain Hunter so graciously loaned by the Navy brings vividly before us the face of a man of solid attainments and high Christian character. I have seen an original portrait painted from life in the Stockton home in Princeton, where guests can still sit upon chairs made from the trees of Morven on the occasion of the marriage of Andrew Hunter to Mary Stockton. An old "receipt" book still exists which bears witness to the fact that the Hunters knew good cooking. The will of Hunter indicates that he died possessed of several slaves. He once refused an offer of the presidency of a Pennsylvania college. His family includes a goodly number of prominent persons. One son was a distinguished Army officer until the end of the War between the States. Another son was one of the pioneer founders of Chicago. A more distant relative was Hunter McGuire, "Stonewall" Jackson's physician and senior medical officer for the armies of the Confederacy. A daughter's descendant went to live in France and became a countess. Hunter served the Everlasting Gospel in many and varied fields. He died here in Washington in February 1823, honored, respected, a faithful minister of Jesus Christ.

In conclusion, let me point a moral: (1) A survey of the earliest tables of military organization shows that the high place we have succeeded in winning for chaplains in the contemporary picture was then already theirs. In other words, we have only climbed back to a position formerly held. (2) The five ministers I have mentioned served a total of perhaps 3,000 troops, a proportion rather better than that which the present law provides. (3) Chaplain Hunter and others were outstanding men. Gano had been pastor of a church in New York City. Hunter sought out that place of worship his first Sunday to hear him, as a man worth the effort. Rogers was pastor of a church in Philadelphia, then the center of everything urbane on the American continent. Hunter carried with him on Sullivan's Expedition a copy of Jean Jacques Burlamaqui's *Essays of Political Science*. I found a copy of the 1763 (Second English) Edition in the library at Princeton. I fancy it is the edition Hunter used, though not the copy. It is a difficult, serious work, much prized in that era, and from the pen of a citizen of Geneva (no mean city). Oftentimes Hunter's journal entries for Fridays and Saturdays contain nothing more than the remarks "studied" or "read" in preparation for the Sabbath.

I think we may properly point young chaplains to such a man as Hunter and endeavor in the General Commission on Chaplains to undergird a kind of chaplaincy which is rich both in piety and mental acumen, raising up for our nation men of God who can also understand political science, or, when needed, prepare a course for technical study, and fraternize with the man at the gibbet and the General in his marquee with sincerity and without servility.

TEXT: *The power of an endless life* (Hebrews 7:16)

The Spell of Immortality

BY ERNEST MARSHALL HOWSE

(*Pastor, Bloor Street United Church, Toronto, Canada*)

Dr. Howse, who graduated from Pine Divinity Hall in Halifax and received the S.T.M. degree from Union Theological Seminary and the Ph.D. from the University of Edinburgh, served as pastor of Beverly Hills Presbyterian Church in California and the Westminster United Church in Winnipeg. He was twice Commissioner of the General Council, has been active in refugee and interfaith work, and represented the United Church of Canada at the Amsterdam meeting of the World Council of Churches, also visiting Germany on the invitation of Hilfswerk.

Besides being the author of *Our Prophetic Heritage* and *The Law and the Prophets*, Dr. Howse has written many magazine and newspaper articles and was news correspondent for *The Christian Century* for twelve years.

EASTER is a symbol—the world's best symbol of the ultimate division between death and life.

The first Easter dawned upon death. Not only Christ, but Christ's cause died upon Golgotha; and it went with Him to the grave. There was *no one* who did not believe that death and the grave marked the end. Even the faithful women went not to meet their Master; they went to embalm His body. To see the disciples after Good Friday was to see men in despair, shame, and fear: the despair of men who had lived in the light of a great dream, and who had seen it pitilessly destroyed; the shame of men who had not redeemed defeat even by their own dignity—who being men had not played the man; the fear of men who had not only abandoned their Master to death, but who knew that it might be their turn next. When the disciples were gathered, says the record, the doors were shut for fear. Despair, shame, fear awaited the first Easter. After Good Friday the last word was death.

After Easter the last word was life. The despair was changed to gladness, the shame was transformed to glory, the fear was consumed in incandescent faith.

It is not possible to write in factual, rationalized biography of the events which changed the lives of men and women in those creative days. We have little to draw with, and the well is deep. But this is clear: the testified resurrection of Christ was accompanied by the indisputable resurrection of Christianity. What occurred poured new life into the course of human history, and liberated the greatest forces which have shaped the character of western civilization.

From these dispirited, unworthy men suddenly came an elevation of mind, a joy of living, a power to suffer without losing the joy, a courage that stared death out of countenance, a conquering faith that proved mightier than the Roman Empire. Suddenly these men were

living with undismayed hearts, with peace that the world could not give, and that the world with all its troubles could not take away. Their very language began to glow with a new and extraordinary radiance:

> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . .
>
> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that . . . we shall be like him.

The writer to the Hebrews speaks of living in the "power of an endless life"; or, as Rufus Jones has put it, under the "spell of immortality." That is the visible consequence of the first Easter. It took men living in despair, shame, and fear, and sent them out to live under the spell of immortality.

Which Side of Easter?

That division in life—on the one side despair, shame, fear; on the other the spell of immortality—is an enduring division; a division marked as life is lived on the wrong side or the right side of Easter.

In the world we have despair. Our recent shallow optimism concerning man's estate, grounded as it was in the idea of man's inevitable progress, has been shattered completely by the wild onslaught of those demoniac forces which have given this generation ashes for beauty. Like the noonday darkness which came upon Golgotha, there has come upon man in the noontide of his living, the darkness of despair.

In the world we have shame. The unspeakable villainies which have desolated our years have not come from outside. The baseness is in man himself—man, modern, scientific, cultured, but withal base and cruel; man, who has with evil will taken noble faculties and prostituted them to beastly ends. Humanity itself is shamed.

In the world we have fear. The mushroom shadow that fell on Hiroshima has spread across the earth. Fear haunts the world; fear that poisons life and breeds the very death it dreads.

That despair, that shame, that fear can never be lifted on the wrong side of Easter. There is no power to call the spectres forth. For on the wrong side of Easter the human spirit is forsaken in its calamity. Man stands alone. Man has no one to trust but man. And the tall chimneys of decimation camps still standing in Europe are monuments to the futility of that trust. Man is an alien in an uncertain scheme of things; he is an infant crying in the night; he is lost in a universe where nothing corresponds to his faith, his hope, his dream.

Easter, we said, is a symbol. It sets one interpretation of life over against another. Let us then see what life on the wrong side of Easter really means. Listen to the bitter words of the German philosopher Jean Paul Richter:

> There is no God. I have traversed the worlds, I have risen to the suns, I have passed athwart the great waste places of the sky. There is no God. I have descended to the place where the very shadow cast by being dies out and ends. I have gazed into the gulf beyond and cried, "Father, where art Thou?" But no answer came, save the sound of the storm which rages uncontrolled. We are orphans, you and I. Every soul in this vast corpse-trench of the universe is utterly alone.

Listen then to the words of a popular modern writer, Somerset Maugham, as he pursues the issues further, and asks what it means if we be orphans:

> If one then puts aside the existence of God and the possibility of survival as too doubtful to have any effect on one's behaviour, one has to make up one's mind what is the meaning and use of life. If death ends all, if I have neither to hope for good to come nor to fear evil, I must ask myself what I am here for. . . . The answer is plain. . . . There is no reason for life, and life has no meaning.

That is grim—no reason, no meaning! But it is precisely the answer given in more vivid terms by a contemporary, Joseph Wood Krutch. Mr. Krutch tells us that man's existence "has no more meaning than the existence of the humblest insect that crawls from one annihilation to another."

Well, that is one interpretation. And the men who take that interpretation can at least do what many others cannot. They can see what their position means. They know that no other interpretation can be given on the wrong side of Easter.

But that interpretation, if it be true, is not calculated to lift man's despair. Its foundation, as Bertram Russell has stated, is in despair.

That reading of life could never send a Moses to a Pharaoh, saying, "Let my people go!" It could never move an Isaiah to write about nations beating their swords into ploughshares and learning war no more. It could never inspire a Niemoller to defy a Hitler. That conception of men as insects crawling from one annihilation to another could never move the human spirit to fight, that government of the people, by the people, and for the people, should not perish from the earth. That creed could never send out men to live for it, to suffer for it, and for it to count their own lives as well lost if they could but light a candle which would not be put out. That conclusion could never move a man to gather his children about him and sing hymns of praise. People upon whose hearts that gloomy conviction has fastened would have moved among those early Christians like deaf mutes in the chorus of the Ninth Symphony. The wrong side of Easter is a black and chilling place.

On the Right Side of Easter

To live on the right side of Easter is to pass from death unto life. It is to live under the spell of immortality. And to see the difference, let us turn aside from the gloomy philosophers we have heard, and read a paragraph from a letter in which one of the bravest souls in the world, Scott the explorer, is writing from his tent in the Antarctic concerning his companion Dr. Edward Wilson:

> If this letter reaches you, Bill and I will have gone out together. We are very near it now, and I should like you to know how splendid he was at the end—everlastingly cheerful, and ready to sacrifice for others. Never a word of blame to me for leading him into this mess. His eyes have a comfortable blue look of hope, and his mind is peaceful in regarding himself as part of the great scheme of the Almighty.

Think of that brave spirit, having fought—and lost—on the wastes of the Antarctic, dying with his companions, his eyes with a comfortable blue look of hope, and his mind at peace in regarding himself as part of the great scheme of the Almighty. To pass from Jean Paul Richter to Dr. Edward Wilson, is to pass from death unto life; and to be dying in a tent in the Antarctic with that comfortable blue look of hope and a mind at peace, is to be living under the spell of immortality.

If you could travel like Ariel at will across the world you would find

men and women of every race and color and clime whose eyes Easter will light with that comfortable blue look of hope, and whose troubled minds will find peace in regarding themselves as part of the great scheme of the Almighty.

Away beyond our crowded cities, beyond our thronged churches—in the farthest reaches of our own continent, in little villages of Africa, in cities of India, in the desolate places of China, on the isles of the Pacific, in ten thousand different places, in hospitals, in colleges, in churches, in homes, on ships in dangerous waters, within cells of totalitarian prisons—despite all that violence and death can do—the Easter song on this Easter morning will make one music as before. Men and women as they sing will thank God and take courage. They will again find faith that love is stronger than death; that the dark night will move into day; and that morning will see an angel standing in the sun.

That is what it means to live under the spell of immortality.

To live under the spell of immortality is not only to see new perspectives in the long, strange course of this mysterious universe. It is to catch, in spite of constant confusion and thwarting, certain drifts and developments all too easily obscured in the brevity of our vision.

A billion years ago, or some unmeasured time, there was in the making of the earth a period when water could not remain on the sizzling surface, and all the oceans of today were in the air, impenetrable clouds of furious chaos about a raging, shrivelling crust that had just begun to sheath a molten sphere.

If in that time, some more than mortal being could have beheld the spectacle as the total of creation, how could he have foreseen green pastures and still waters? Daffodils and Easter lilies? Redwood trees and the blue Pacific? How could he have foreseen that here would be the home of an Isaiah, a Plato, a Shakespeare? And what foretoken of reality could have brought to his ears the Hallelujah Chorus sounding through the nave of a cathedral?

Ten million years ago, or some unmeasured time, when the promise of life-to-be first oozed in the mud of some warm shore; or, later still, when vast reptilian forms were as yet the supreme testament of life, who could have anticipated an Edith Cavell? "I see that patriotism is not enough. I must have no hatred nor ill will toward anyone."

You talk about the problem of evil, but what about the problem of goodness? How has life gone on from dragons in the slime to an Abraham Lincoln and an Albert Schweitzer? That is what has been happening. That, it is our faith, is what God wanted to happen. As Paul put it in his own characteristic phrasing, that is the eternal purpose which He purposed in Christ Jesus.

To be sure evil is still strong, and we are even now shuddering before an upsurge of its primeval ferocity. But as before, the conquerors will die—we have watched them dying in our day—and when they are but a dreadful memory, there will still be a Name that is above every name.

For now all can see what would have been inconceivable in the age of great sharks or of the dinosaurs, that the universe is built on moral lines. On this earth the choice is righteous-

ness or chaos. Life has no promise otherwise. We may have all knowledge, all science, all technology. We may uncover the secrets of creation and bend them to our dealing; but unless we subject them to an order not of atoms or of stars, unless we subject them to moral control, we shall but crawl back to the caves from which we first emerged, and die in the darkness from which it were well we had never come.

In this world the choice is righteousness or chaos. That is what is becoming clear. That is what God wants to become clear. And to live on the right side of Easter is to keep in the eyes, even in the midst of sorrows, a comfortable blue look of hope, and a mind at peace in the assurance of an eternal purpose. That is to find life crowned with glory and honor. That is to live under the spell of immortality.

To live under the spell of immortality is not only to see new perspectives in the eternal purpose. It is to see new perspectives in our own little life.

Professor Hocking, the great philosopher of Harvard, has said that all the specific meanings of life, the worth of being alive, of activity, of accomplishment, of love and appreciation, of serving causes, all depend on a vision and assurance of some total meaning of life.

That is why life on the wrong side of Easter can never rise above forgetfulness or despair. The total meaning determines the specific meaning. If life itself has *no* reason, *no* meaning; if man is but an insect crawling from one annihilation to another, how can we invest anything he does with significance? What difference how the insects live, or how they die! But if men are children of God; if the central purpose of their lives is to achieve the quality of life which Jesus lived; if the chief end of man is to glorify God and enjoy Him forever, then we can trust that God will not bring lives to that glory only to blow them out like soap bubbles. We feel the force of the last question in the last sentence of the biography of Alice Freeman Palmer:

> Who can contemplate the fact of her death and not call the world irrational, if out of deference to a few particles of disordered matter, it exclude so fair a spirit.

There is much that we do not know. Heraclitus said long ago, "You can never discover the boundaries of the soul." We may be sure that simple pictures are not sufficient. We may be sure that when we get to the end of this life we shall not find another ready made, where, as Fosdick said, we can do without effort what we were meant to do with effort here.

But if there is much that we do not know, there are some things of which we are convinced. The total meaning determines the specific meaning.

Because we believe in an eternal purpose finding its fulfillment in spiritual values, we are compelled to believe that life is not a dead end. We cannot think that Isaiah, Socrates, Jesus, and the intimate company of those whom we have loved and lost awhile, are simply "cast as rubbish to the void."

We cannot think that Divine righteousness will lightly scrap the individual when even our poor human righteousness endeavors to be more just. We believe that when our loved ones pass, He is able to keep that which we have committed to His

care. We are constrained by inescapable conviction. The total meaning determines the specific meaning.

Dr. Fosdick has put our conviction in cogent language:

> No man in those hours when he is intellectually and spiritually at his best can consent, without violence to his profoundest instincts, to believe in a world that loses all its gains, a world in which nothing that we have willed or hoped or dreamed of good shall exist. Without some form of personal permanence that issue to the cosmic process seems inevitable.
>
> The man who lives as though he were immortal lives in a universe where the highest spiritual values are permanent, outlasting the growth and dissolution of the stars; where personality, whether in himself or others, is infinitely precious and has everlasting issues; where character is the supreme concern of life, in behalf of which all else may reasonably be sacrificed; where no social service ever can be vain, if it registers itself in even one man made better; and where, in all public minded devotion to moral causes on the earth, we are not digging artificial lakes to be filled by our own buckets, in hopeless contest with an alien universe, but rather building channels down which the eternal spiritual purpose of the living God shall flow to its "far off divine event."
>
> Death is a great adventure, but none need go unconvinced that there is an issue to it. The man of faith may face it as Columbus faced his first voyage from the shores of Spain. What lies across the sea he cannot tell; his special expectations all may be mistaken; but his insight into the clear meanings of present facts may persuade him beyond doubt that the sea has another shore.

That is the Christian's conviction, clothed in visible symbol in the observance of this Easter Day. To live in that conviction is to know the power of an endless life. It is to live under the spell of immortality.

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The great use of life is to spend it for something that will outlast it.

—William James

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Many a man rises because he will not let his tears blind him.

—Roy L. Smith

Too many Americans are today seeking security through external protections rather than through inner fortifications.—Ralph W. Sockman

We, in America, look to the religious forces to remind us where we fall short of our ideal human relations and to help point the way to human betterment.—President Truman

The spirit of man is more important than mere physical strength, and the spiritual fiber of a nation than its wealth.—Dwight D. Eisenhower

If we cannot make the world safe for its inhabitants we can at least try to make its inhabitants safe for the world.—Robert E. Bradford

I hold the unconquerable belief that science and peace will triumph over ignorance and war, that nations will come together not to destroy but to construct, and that the future belongs to those who accomplish most for humanity.—Louis Pasteur

There is no problem of human nature which is insoluble.

—Ralph J. Bunche

One of the great things of life is to keep small things small and great things great.

—E. Stanley Jones

The Dead Sea Scrolls

By Robert Johnston Plumb

(Rector, St. Mark's Episcopal Church, Washington, D. C.)

In addition to the duties of his pastorate, Mr. Plumb is an associate editor of *The Southern Churchman* from which permission to reprint this article has been received. The author's interest in research is familiar to Chaplain readers who have seen his articles on chaplains of the Revolutionary War.

IT has been said of King Saul that as a young man he went to seek his father's asses and found a kingdom. This is the story of a Bedouin of Palestine who went to seek a lost goat and made the greatest manuscript discovery of modern times.

It happened during the last days of British administration of Palestine in the late summer of 1947 as two Bedouin shepherds watched their flocks in the foothills of the northwest shores of the Dead Sea near 'Ain Feshkha. It was in this region that King Saul had searched for David "upon the rocks of the wild goats." It was in this region that John the Baptist preached repentance and that Our Lord experienced the temptations. Here, instead of laughing valleys thick with corn and clusters of grapes that have to be carried between two men, there are only barren gorges whose rocky beds lead to the fastness of the Dead Sea. It is one of the most desolate places on the face of the earth.

One of the goats is said to have wandered away from the others, and in seeking him among the high cliffs above the plain a cave was found. Reluctant to lower himself through the narrow opening into the darkness beneath, the goatherd picked up a stone and dropped it through the aperture. To his amazement he heard it shatter something that it struck. Further investigation ensued and the two goatherds found several large jars about two feet high and ten inches in diameter standing on the floor of the cave, one of them broken by the stone which had been thrown in. Examining the contents of the jars they found eight leather scrolls covered with ancient writing, which they divided between them, keeping the jars to use as water jugs.

Scrolls for Sale

One of the shepherds took his scrolls to Bethlehem where he tried to sell them to a Moslem antique dealer. According to a story which has been circulated, the Bedouin asked about $20 for each scroll and was told by the dealer that his price was much too high, little dreaming that within two years three of these scrolls would be insured for half a million dollars. The dealer, thinking

that some of the writing on the parchments was Old Syriac, suggested that they be taken to the Syrian monks in Bethlehem who might be prospective purchasers. This was done and they in turn notified their superior, the Reverend Athanasias Yeshue Samuel, Archbishop and Metropolitan of Jerusalem, who bought them.

As for the other four scrolls, they were eventually acquired by Professor E. L. Sukenik of the Hebrew University of Jerusalem who also finally succeeded in securing the jars which the shepherds had kept to use as water jugs. It has been reported that the Syrian monks had little interest in Hebrew texts and that they offered to sell their manuscripts to the Hebrew University in January of 1948, but war conditions made the negotiations so difficult that they were never completed.

Identification

In February of 1948, Dr. John C. Trever, Fellow and Temporary Acting Director of the American School of Oriental Research at Jerusalem, received a telephone call from Father Butros Sowmy, a priest of Saint Mark's Syrian Convent, asking for help in identifying and dating some ancient Hebrew manuscripts. An appointment was made and the next day Father Sowmy came to the School carrying the scrolls in a small leather suitcase.

Dr. Trever examined one of the largest and best preserved of the scrolls and recognized at once that its Hebrew text was far older than the oldest previously known Hebrew manuscript, dated about A.D. 916. By comparing it with a slide of the Nash Papyrus, a small fragment of first century B.C. Hebrew script, Dr. Trever noticed a striking similarity. Since his photographic equipment was not available at the time he asked permission to copy a passage for further study. While he was doing this, Father Sowmy talked of a cave near the Dead Sea from which the manuscripts were said to have come. He said that one of the priests of the Convent had visited the place but the intense heat had made it impossible for him to make a careful examination. He had reported seeing cloth wrappings, manuscript fragments and broken pieces of pottery on the floor of the cave.

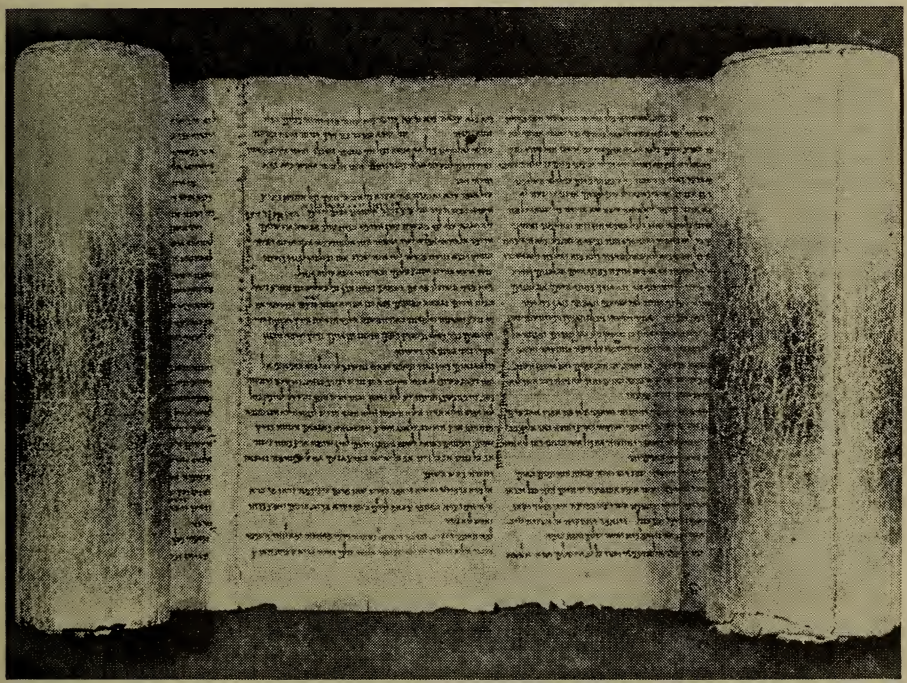
After Father Sowmy had gone, Dr. Trever discovered that what he had copied was the first verse of the 65th chapter of the Book of Isaiah, a verse in which strangely enough are the words, "I am found of them that sought me not," followed by a message that might be applied to this day and age: "I have spread out my hands all the day unto a rebellious people which walketh in a way that was not good, after their own thoughts." Dr. Trever states that sleep was almost impossible that night. He wanted to know if the scroll was a complete Book of Isaiah; if it was authentic and if it could possibly be first century B.C. The next day he risked going into the Old City to the Convent and under trying conditions photographed the manuscripts. As soon as possible he sent photostatic parts to Dr. William F. Albright, professor of Semitic Languages at Johns Hopkins University and recognized as one of the leading archeologists of the present day, who put the date of the scroll in the Maccabean period, 167 B.C. to 37 B.C., and replied by air mail, "My heartiest congratulations on the greatest manuscript discovery of modern times!"

Then war came with all its fury to Jerusalem and little could be done in further study or excavation. Dr. Trever returned to the United States. On May 16, 1948, the Convent of Saint Mark was bombed and Father Sowmy was killed.

Cave Excavated

It was not until early in 1949 that the cave was carefully excavated by authorities on the archeology of Palestine. The work was carried out by Mr. G. Lankester Harding, Chief Curator of Antiquities in the Hashimite Kingdom of the Jordan, Father Roland de Vaux, Director of the French Archeological and Biblical School in Jerusalem, and Professor O. R. Sellers, Director of the American School of Oriental Research and an authority on ancient pottery.

By assembling and reconstructing pottery fragments they found that at least forty jars were originally placed in the cave, and that if they all contained scrolls as many as two hundred might have been stored in the



The complete Isaiah scroll, opened to Isaiah 40, which begins at the bottom line of the right-hand column (Col. 32). From there the passage goes to the top of the left-hand column (Col. 33), which contains verses 2b-28a. Evidence of three different hands is discernible from these two columns. The original scribe omitted by mistake verses 7b-8a, which have been inserted by another hand between lines 6 and 7 of Col. 33 and on into the left margin. Another insertion by the third hand is seen in the margin to the left of Column 32. The fact that the scroll was used for a long time in ancient times is indicated by the darkened central portion of the rolls at either side, the result of many hands holding the scrolls at these points. The total length of the scroll is 23¾ feet. It is made up of 17 sheets of parchment sewn together as seen in two places in the picture. The sheet exposed measures 15⅝ inches by 10⅜ inches.

jars. And the date of the jars and the bowls that had been placed over them? The Maccabean period—exactly the same as Dr. Albright had estimated. Besides the pottery, two lamps and a cooking pot were found which belonged to a later Roman period. In his *Ecclesiastical History,* Eusebius reports Origen, an early Church Father, as having stated that the manuscripts used by him had been found at Jericho in a jar at the time of Caracalla. Thus it appears that at some time between A.D. 188 and 217 the cave had been entered and the great bulk of its treasures carried off, the intruders leaving lamps and a cooking pot as evidence of their visit.

Contents of Scrolls

But what of the eight scrolls which have so miraculously survived the entire Christian era? Besides the complete text of the Book of Isaiah, they are as follows: "Hymns of Thanksgiving" written during the Maccabean period and very much like some of the later Psalms; "The War of the Children of Light against the Children of Darkness" written sometime between 323 B.C. and 37 B.C., a scroll about nine and one-half feet long and six and one-half inches wide—the Children of Light being Jews of Levitic, Judahite and Benjamite ancestry who fought against the troops of Edom, Moab, Ammon and Philistia; "The Sectarian Scroll," the manual of discipline of an unknown Hebrew sect somewhat similar to the Essenes and dating from the first century B.C.; "The Book of Habakkuk" with an interlinear commentary; an Aramaic scroll containing portions of the book of Daniel; portions of the book of Enoch and a second copy of the last third of Isaiah; "The Book of Lamech" which had been previously known only by title, probably written in the first or second century B.C., and in which Lamech, father of Noah, discusses with his own father, Methuselah, the birth of an unusual child thought to be Noah. It has yet to be translated.

The Isaiah Scroll

Unrolled, the Isaiah Scroll measures about twenty-four feet and is made up of seventeen pieces of parchment sewn together. The marks of the fingers of many readers are still visible. Although probably already hidden away in the cave when Jesus read from the Book of Isaiah in the synagogue of Nazareth, the scroll from which He read must have been very similar. St. Luke writes,

"And He came to Nazareth where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath Day and stood up to read. And there was given to Him the book of the prophet Isaiah."

The Isaiah Scroll, with the Habakkuk and Sectarian scrolls, was placed upon public exhibition at the Library of Congress from October 23 until November 6, 1949—the first time that a book and text such as Jesus used has ever been displayed.

Who Hid Them?

It is believed that some careful custodian placed this library in the cave during a time of persecution and violence. Writing of the beginning of the Maccabean period, the historian Josephus in his *Antiquities of the Jews* tells us,

"And if there were any sacred books of the Law found, they were destroyed; and those with whom they were found miserably perished also."

A very good reason for hiding the scrolls.

Pliny in his *Natural History,* written during the first century A.D., says, "The Essenes live on the West side away from the shores (of the Dead Sea) out of reach of their baneful influences. Below them lay Engadi, a town once second only to Jerusalem in its fertility and groves of palms. Now 'tis but one more tomb. Next comes Masada, a fort on a rock, and, like the former, not far from the Dead Sea." The Essenes were living in the general region where the scrolls were found because 'Ain Feshkha is a little north of Engadi on the shores of the Dead Sea.

In his *Wars of the Jews* Josephus writes of the Essene, "Moreover, he swears to communicate their doctrines to no one—and that he will preserve the books belonging to the sect." Until the Sectarian Scroll is translated we can only say that the scrolls were hidden by a careful custodian who may have been the librarian of an order like the Essenes.

Their Significance

It will take a generation of study before the significance of this "greatest find in the Holy Land" can be appraised. The Isaiah document alone is recognized as being more than 1,000 years older than the earliest previously known Hebrew manuscripts, and yet its text is said to be surprisingly like our printed Hebrew Bibles. This bears witness to the accuracy of the Greek translators from whose work our texts have come.

More startling than this is Professor Albright's assertion that the Sectarian Scroll when translated is expected to throw a great deal of light upon the immediate background of the John the Baptist movement. A veil will be lifted from that period when the Old Testament ended and the New Testament began—a period which scholars had always believed would remain obscure.

So does God use every means at His disposal to make known to us Moses and the prophets and the authenticity of His Word!

A newspaper editorial said recently: "The ultimate translation of the Bible is its translation into our personal lives. The Bible must be opened reverently, yes—but also reverently and expectantly. There is no substitute for conscientious Bible reading. . . . One who does read the Bible daily does by his very regularity demonstrate his conviction that the Scriptures are a healthy, vital and strategic element in his personal life."

The Rev. A. A. Chambers, rector of St. Peter's Protestant Episcopal Church, Auburn, N. Y., tells his people this about missionary needs: "It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland; and an Irishman who made the missionary conquest of Scotland. No matter where one's ancestors lived, they received the gospel at the hand of an alien race. And yet, there are some who say they do not believe in missions!"—W. W. Reid

Wrought By Prayer

By Florence Gordon

(*Foreign Missions Conference of North America*)

"MORE things are wrought by prayer," sang Tennyson, "than this world dreams of."

Only God can assess what has been wrought by the prayer that has gone up from millions of hearts on the World Day of Prayer, the first Friday in Lent, since its inception in 1887. The Day began, as good things have a way of beginning, in a very small way, but by now the sixty-two year old institution is observed in about ninety countries all over the world. The Foreign Missions Conference sends the uniform program, well in advance, not only to countries with which we are all familiar but also to some we are coming to know better, like Tanganyika and Tobago, Antigua, New Hebrides and the Fiji Islands. There the program is translated into many tongues. The United Council of Church Women distributes the program in the United States, where it is observed by thirteen thousand communities.

At home, World Day of Prayer helps maintain the Home Missions Council's ministry to the nation's 2,500,000 migrants and their families. Here a Council staff member teaches a new song to children whose parents are working in the fields.

There has never been any special stress on the money side of the World Day of Prayer, for from the first the fact has been emphasized that it is a day of *prayer*. But prayer issues naturally in giving. In 1927, headquarters in the United States received $70 in spontaneous gifts. In 1949, World Day of Prayer offerings in the United States alone totalled over a quarter of a million dollars.

Here the offerings are divided equally between home and foreign mission projects. Other lands make their own decisions where to apply their offerings, but in every case the gifts are used constructively to fill some great human need, material and spiritual, and the list of causes to which they are applied gives a revealing insight into the world vision of the Christian groups involved.

God alone can measure the power of the world-wide prayer, but it is permitted to us to see the earthly side, the monuments of one kind and another raised by different colors, many races and national backgrounds, as they use their offerings year by year. Every type of educational, medical and social institution is included, and personal ministries to all sorts and conditions of men. In a very real sense, the continuation and

extension of these institutions and services has been wrought by prayer.

There are eight interdenominational Christian colleges for women in the Orient which for years have looked hopefully to the World Day of Prayer for a portion of their budget for their ongoing program. The word *ongoing* is a particularly significant one when it is applied to the three in China, Ginling College, Cheeloo and Yenching; with the aftermath of the World War to reckon with, and inflation, and Communism, going on has meant a real struggle. But all three are going concerns today, with good enrolments and gallant spirit. In them are being trained many leaders greatly needed by the New China. In Tokyo Woman's Christian College women are being prepared for the roles which they will play in the Japan of the future. Women in Japan have "come out of the Kitchen" and into the Diet. They need education to meet their widened responsibilities.

The four colleges in India also have unparalleled opportunities to train leaders for the new day. The Women's Christian College, Madras, in the south, and Isabella Thoburn College in the north, offer general courses of high standard; St. Christopher's Training College fits college graduates for educational work; and Vellore Christian Medical College for medicine and nursing. The famine in South India has highlighted especially the need for the nutrition work and home economics done at Madras and Isabella Thoburn. The brave plan of Independent India to offer free education to its masses calls for an enormous increase in the number of trained teachers, especially for village girls, and the health problems of India are always with her.

There are "monuments" of another sort also erected with funds from the World Day of Prayer in the United States. All around the world are magazines, slanted especially to children and women and young people,

Afield, World Day of Prayer helps support Christian colleges in the Orient. Here prospective teachers enter the chapel at St. Christopher's Training College, Madras, India.

which exist because women praying together in the United States gave funds to start and to subsidize them. The high school children in India who pore over their magazine *The Treasure Chest,* the village families in Africa who enjoy the short stories and articles in *Listen,* the Chinese who find *Happy Childhood, The Woman's Messenger,* and *Youth Magazine* absorbing, may not think of their reading matter as dependent upon prayer, but it is prayer and its concomitant giving that keeps it coming to them.

Many of the 26,000 foreign students now on over a thousand campuses in the United States have come to know the Committee on Friendly Relations and its helpful services, geared to meet their individual needs from the moment they land here, yes, even

from the moment they apply in their homelands for entry to the United States. The World Day of Prayer offerings have a hand in maintaining that work also.

There are other ministries, also, within our borders which are wrought by prayer and prayerful gifts. The Home Missions Council of North America was among the first to realize that those who pick our crops, the agricultural "migrants, too, are men who feel, and not just cogs within the harvest wheel." It maintains work among migrants in twenty-three states. The groups which see a station wagon come in "to cauliflower," or "to grapes" or "to peaches," may not connect the organ and hymnbooks, the bats and balls, the books and games and motion picture projector which come out of that well-equipped "Harvester" with the first Friday in Lent, but the fact remains that gifts on that day are transmuted into just such helpful ministries.

Additional Ministries

The students in government boarding schools for American Indians in Alaska, and in our southern and western states, have a religious activity program under trained directors, and the illiterate Navajos a literacy program, because American women pray together in their home towns. Negro sharecroppers in the south know a fuller life because World Day of Prayer funds make possible institutes for pastors and lay leaders who pass on what they learn to those in the rural churches.

Surely Mrs. Darwin James, who founded the World Day of Prayer when she called upon the Presbyterian women of the U.S. in 1887 to meet in their home communities and pray for missions, never dreamed of so big an outcome to the Day that she set in motion. More things have been wrought by prayer than Mrs. James could dream of. But Mrs. James did know what personal prayer does for the individual life, and she had the vision to call for offerings to accompany the prayer. The ongoing program of Christian service which grows out of World Day of Prayer giving in the United States alone is a vast and comprehensive one. And in other lands, also, women who meet to pray on the first Friday in Lent make sacrificial offerings which become living monuments. Canada supports predominantly agencies publishing Christian literature. Many overseas groups give regularly to one or another of the great Bible societies. The women of Teheran, Iran, contributed to hymnals for Japan, and Belgian worshipers gave for the work of Bible women in the Congo. A little knot of village women in Africa sent a CARE package to Europe.

Last year the women of the United States contributed the paper on which women in Japan and in Germany were able to print the World Day of Prayer program. In both these lands, public observance of the Day had been resumed directly after the close of the war. Significantly, the first offerings of the Japanese women definitely expressed their Christian sentiment: they sent them, they write, "to help rebuild churches destroyed by the Japanese." When they gather in their churches this time, Friday, February 24, 1950, their gifts will be for the education of students in the seminaries, to whom they look to guide Japan toward Christian democracy.

American Seminary Chapels

IX. Seminary Hall, Seventh-Day Adventist Theological Seminary, Takoma Park, Washington, D. C.

By H. L. McGill Wilson

EIGHT studies in this series have dealt with seminaries more than a century old. They represented variations in historical development: from a colonial-agricultural economy to a national-industrial-urban status. The studies have noted the effects on ecclesiological art in our changing world of the new environment.

The present visit takes us to one of the newest of American seminaries; one which has held its ninth commencement. First broached in 1933, it was established as The Seventh-Day Adventist Theological Seminary in 1937; its building, Seminary Hall, was dedicated early in 1941.

A study of Seminary Hall must be more than a study in construction and materials; it must review first the unique position of this seminary. In visiting the tree-lined streets of Takoma Park one is coming to the international headquarters of an ecumenical church body. Here are centered the directive forces of Seventh-Day Adventism; the offices of the Church's governing body, the General Conference, the offices and plant of its Review and Herald Publishing House, its sanitarium and its radio studios and missionary college for this area are all here.

The denomination is distinctive in many respects. Its members abstain from coffee, tea, meat, tobacco, alcoholic drinks. They practice tithing. It is an astounding fact that if American Christians each gave what the average Seventh-Day Adventist contributes to his Church, the income of American churches in each year would be ten *billion* dollars. The amount of work which could be carried on by the churches with such a sum staggers the imagination.

The school has all the advantages of youth. Here many of the advances in modern building methods, in heating, lighting, ventilation, have been utilized to make an efficient graduate school for the denomination. For it must also be remembered that the Adventists have their own complete school system, from the primary grades, through high school and college, and the Seminary represents the apex of this system.

Seminary Hall is built more in accordance with functional ideas in architecture than any seminary building we have seen. The building materials used are reinforced concrete, cinder block, brick, stone for trim and entrance, and plain but liberal use of fenestration to provide ample light and air within for its numerous lecture and seminar rooms, library, and chapel. It will be seen that the simple beauty of wall areas is not embroidered, and that the main exterior decorative effect is in the two window embrasures over the entrance.

The chapel is a large audience hall with ample room between theatre-type seats, a balcony, walls tinted in light tones, light streaming through the clear glass of windows two stories in height. The ceiling is panelled in acoustic tile, used in the lecture rooms as well. Dispersed lighting comes from fine ceiling installations, while also in the ceiling simple metal vortices provide heat for the chapel—and more important, in the summer of subtropical Washington, furnish air conditioning. This is especially advantageous since the Seminary does a very heavy work in the summer, when students, evangelists and ministers stream in from all over the world to take special courses.

Special Facilities

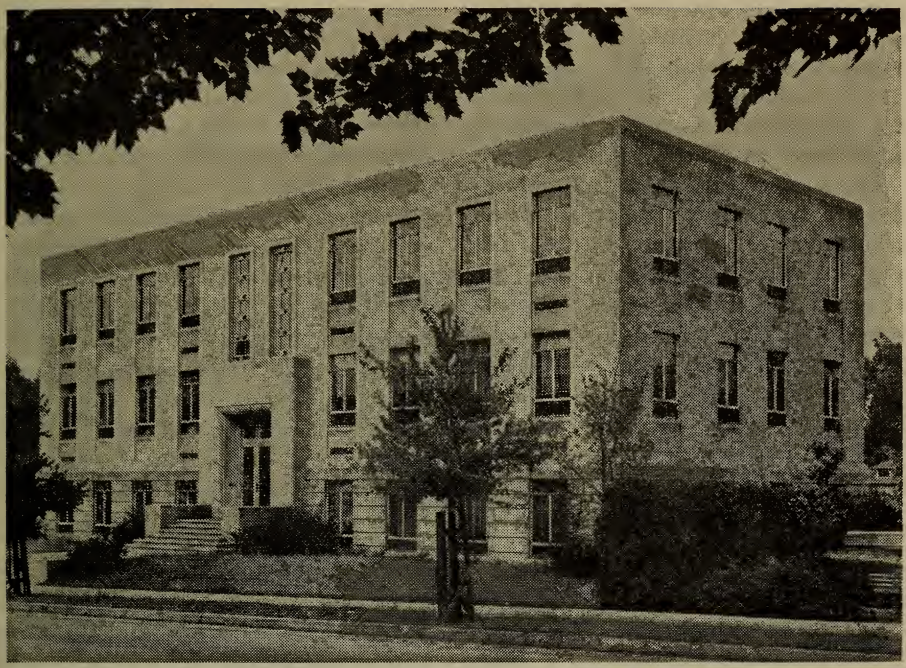
In the front of the auditorium-chapel is a shallow stage, its back wall covered with pleasing gray hangings. When these are drawn apart a huge blackboard is revealed, and above it, a large screen, which can be drawn down for the showing of motion pictures, illustrating in both media the work of the Church. For this chapel is used as well by the General Conference Executive Committee, which meets here each Monday and Thursday to confer on the world-wide interests of the Church.

The chapel platform is equipped with voice-recording instruments, both the Presto and Brush systems being used. The student of homiletics has his sermon recorded. It is played back for criticism by the professor and class. The recording may be used repeatedly by the student to correct his errors in delivery. A special course is given in religious radio speaking, for the Church's radio programs and its own radio stations carry on a large part of the evangelistic work around the world, and Dr. Charles Weniger, head of the department, is an outstanding authority on the subject.

The designer of the building, R. E. Senseman, also gives a course in the Seminary on church architecture, the abstract of the course stating: "The work of the minister includes the care of church buildings as well as planning and erecting new church buildings. This course is designed to give him an understanding of church architecture; to give him information on the facilities necessary for large and small buildings; and to provide the technical advice he needs. Practical work is done in reading blueprints and preparing specifications." Another faculty member, Dr. Daniel Walther, who delivers the French broadcasts of "The Voice of Prophecy," lectures on church history in art—"a study of the influence of the Christian Church (from the catacombs to modern times) on the arts: sculpture, painting, music, etc."

With the exception of the Catholic University of America, these constitute the only instance we know of two courses in art and architecture being offered by a seminary. We can only hope that other seminaries will follow the examples.

On the long wall of the second floor hallway is a huge map of the world—somewhat after the size of that which often is found in upper-level military headquarters. But this map is dotted with a multitude of tiny electric bulbs. The first president of the Seminary, M. E. Kern, aided by an interested young electrician, devised a system of illustrating the growth of the Church. A separate band and drum govern the lights for each



Seminary Hall, Seventh-Day Adventist Theological Seminary, Takoma Park, Washington, D. C.

decade, starting with the 1840's, the founding period of the Church. Beginning with a single small light in New Hampshire, tiny colored lights—red, green, blue, yellow, white—begin flashing on showing the progressive establishment of churches, districts, missions, colleges, publishing houses, hospitals, in all the continents, until in our own time the map of the world is illumined by a blaze of color given off by more than 1,600 bulbs. Were this huge map placed in an auditorium—in any auditorium—its vital and functional beauty, with its thrill of movement, would provide a kind of glory that might in many ways be superior to stained glass—especially to poor stained glass.

The library in the subfloor of the building houses 30,000 volumes. Among them is the world's most complete collection of works on the Advent or Second Coming of Christ. Many of these are photostatic reproductions of volumes destroyed in European libraries in the last war and so are available chiefly here.

The modern utility of photostat is put to use as well by the Seminary's Field Research Service. Each evangelist and gospel worker is supplied with a loose-leaf catalog listing photostatic copies of documents and books available by requisitioning them from the Service. The documents have been reviewed and prepared by Seminary faculty members and abstracted in the catalog. Thus No. 1 is "Dignity and Duties of the Priest," by St. Alphonsus de Liguori, while No. 128 is titled "What Baptists Believe," by O. C. S. Wallace.

Each professor's office is light and

airy, supplied with the most modern equipment in furnishings, lightings, typewriters, bookshelves, and indexes; but chiefly one is impressed by the modern-in-business-and-life atmosphere of their surroundings.

Dr. Denton Edward Rebok, president of the Seminary, pointed out another unusual Seminary feature. Each year three faculty members are sent as a teaching team to some continent, there to conduct classes for Adventist workers. This year the team is in Uruguay. Its members will return and resume teaching at Takoma Park while another team goes to Europe, Africa or some other continent.

Not all these activities are related to art and architecture, but they are all related to an approach to the work of preparing clergy for modern living. The general attitude of using the advanced methods provided by technology is carried to a high degree at this seminary.

We have as yet few evidences of the dedication of these new means to the improvement of religious edifices, their comfort and beauty. How many churches do you know with air conditioning? Or the use of plastics in fenestration, sculpture, fabrics; or of new metal alloys; of sound recording and many other features which could present to the world a new and more increasingly beautiful vista of the religious life?

Some seventy students are in attendance during the non-summer quarters at the Seminary. They have the advantages of learning these modern methods. The great steps forward have been taken by a church body of 170,000 members. If other more numerous churches could adapt these methods, based, it would appear, of course, on the tithing system, there would be a new era in ecclesiological beauty. We should acquaint ourselves with these means (a source book is the Abbe Roulin's great work on modern church art in Europe), for sooner or later the demand for new beauty, new aids to instruction, will require new buildings, new fenestration, new sculpture—and the seminaries may be determinatively important in seeing to it that these means be used and not abused.

In *This I Do Believe,* Chairman David E. Lilienthal of the Atomic Energy Commission writes of our non-military defenses which give us, in his opinion, even greater security than our stockpile of atomic bombs. Our true strength, he says, is ethical and spiritual. It lies "in the greatest imaginable diversity and flexibility . . . the vigor and health and above all the spirit of the people themselves . . . in all the manifold activities that make up the living tissue of American democratic life. . . ." and in all that we have done so "that men might get along together with a greater measure of security, dignity and opportunity. . ." Mr. Lilienthal pleads against the notion that the A-bomb is all there is to atomic energy. And he knows, as few men anywhere can know, what vast horizons atomic energy is opening up. *This I Do Believe* is a statement, written by one who is sincerely devoted to his native America, of faith in a peaceful future, when men of all nations, races and creeds will enjoy the wonders it has in store.

TEXT: Acts 2:37-47

The Communion: True Eucharist

BY CHAPLAIN (LT., J.G.) GEORGE E. THOMAS

(*School of Divinity, Harvard University, Cambridge, Massachusetts*)

The communion meditation which follows was delivered last summer, while Chaplain Thomas was stationed at Chincoteague, Virginia. He is now taking additional training at Harvard Divinity School. His imaginative sermon, "If I Were the Devil," appeared in the July, 1947, issue of THE CHAPLAIN.

PROTESTANTS, so that they will understand what they believe concerning the Holy Communion, must comprehend out of their personal experiences the opposite point of view as taught by the Roman Catholic Church. To do so means that the facts of the development of the Roman Catholic doctrine concerning the Communion should be understood, too. Much that is enlightening concerning our faith will thus be uncovered. For we as Protestants believe that the elements of bread and wine are physical symbols of spiritual reality. The Roman Catholic belief is that the very same elements are not symbols but at a specific point in the ritual of the mass become the literal and actual body and blood of Jesus.

We, therefore, make our comparisons and explore the historical facts not to condemn the people who hold with steadfast faith what their Church teaches but because we as Protestants believe that their Church is demonstrably in error—even as they hold that ours is the mistake. The majority of people are Protestant or Catholic because they were "born into" their religion, becoming one or the other after the example and teaching of their parents. These two branches of the Christian Church exist, however, because of firmly held opinions; and to have an intelligent faith, we must examine the whys and wherefores of the ideas that keep us separated.

The chief word in the Roman Catholic doctrine concerning the Holy Communion is *transubstantiation.* It means simply that the ordained priests of that particular denomination by the correct performance of a clearly defined ritual miraculously transmute the elements of the Communion to living flesh and blood, in which form they are received by the worshiper. This is the doctrine of the Church held since 1215—and *not* since New Testament times!

The Lord's Supper as described in the Gospels, the Acts of the Apostles, and Paul's letter to Corinth did not become a subject for debate within the Christian Church until the ninth century. In the year 831 a monk by the name of Radbertus wrote a book in which he identified the eucharistic body of Jesus with the historical body. A few years thereafter he sent a copy to Charles II, the emperor of

the Holy Roman Empire, who was beginning to feel his power slipping from his grasp and into the hands of the clergy. Accordingly, he chose Ratramnus, a Benedictine, to prepare a statement that would refute the arguments of Radbertus. He chose wisely, for the Benedictines were followers of St. Augustine, whose beliefs were much like our own, holding that the Communion elements were symbols. Ratramnus, therefore, stated flatly that a materialistic theory was absurd.

What happened? Nothing. Not for six centuries was the argument of the Benedictine placed on the *Index*, that list of reading denied to Roman Catholics, and it was finally removed in the year 1900. However, the official policy leaned toward the view which increased the power of the Church while the actual controversy gradually simmered away.

In the eleventh century a new exponent of Augustine and Ratramnus appeared. He was the great Berengar of Tours. Eventually one of his books was destroyed on papal orders; he was twice compelled to go to Rome to recant; and he was condemned at 14 synods, or councils, for his views. His intention was to bring the Church back to the teachings of Augustine and to a religious interpretation of the Scriptures. Obviously, he did not succeed. It required a Reformation to convert even a part of the Church to his position.

Catholic Thinking Determined

Finally, at the Fourth Lateran Council in 1215, a confession of faith was pronounced which determined Catholic thinking on the subject. By that time Pope Innocent III had started the Albigensian Crusade, and it was going badly. The Church needed something to strengthen its hand, and it found it in this confession, which linked the materialist conception of the Communion with a totalitarian idea of the Church.

The rest of the story is that of the travail which preceded the birth of the Reformation. John Wyclif in England denied the theory of transubstantiation and attacked the abuses of the Church. John Hus in Bohemia condemned the denial of the Communion cup to the laity. The Waldensians in Italy established their own churches because they wanted a return to New Testament simplicity. And the Roman Catholic Church replied to all of this with bitterness and the burning of heretics.

Original Purpose Largely Lost

Accordingly the original purpose of the Lord's Supper had been largely lost. In the developing doctrine of the Communion service the mass had become a ritual of sacrifice for the appeasement of an angry God, a God who was more of an ogre than the Father of Jesus Christ. The Church claimed the right to mediate salvation—or to withhold it if it saw fit. Its teachings would give the impression that God was an absentee landlord who had turned over to the Church the administration of a sacrificial law. Increasingly the Church ruled the lives of its people through its priests. The Reformation was inevitable, therefore, so that in the year 1517 Martin Luther's personal act of posting 95 arguments on the door of his church was but the culmination of a long, long struggle between the forces that were fashioning a system of theology with its center at Rome and those whose spiritual hunger was

filled only by a journey, not in space but in time, to the experience of the earliest Christians as told in the New Testament.

Eucharistic Significance

In a little book, *The Lord's Supper,* by Harold E. Fey there is a summary of what has been said above and a development of a more satisfactory interpretation of the Communion service. "Two extremes of emphasis mark the history of the observance of the Lord's Supper. The Roman Catholic mass overstressed the element of sacrifice. The Protestant Reformation laid all its accent on the communion of the individual worshiper with the divine. Both minimized the eucharistic significance of the rite." (p. 35) In the early Church the emotion and act of thanksgiving were primary in the celebration of the Lord's Supper. We read, "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God. . . ." (Acts 2:46, 47a—Revised Standard Version) Our text could be those last words, "with glad and generous hearts, praising God," for they define *eucharist* in the experiences of the disciples as well as in words. The Church offered its overflowing sacrament of praise to God for Jesus, His conversations, His daily life, His love and understanding, His parables, His compassion, His courage, the greatness of His death, and His triumph at Easter. The name *eucharist,* as translated from the Greek, means "giving thanks," and that is just what the first believers did together. After Pentecost their sadness and foreboding vanished. The white light of Christ's victory suddenly illumined all that He had ever said or done as well as the hopes and challenges that His disciples now faced. The eucharist, as the Holy Communion was called, centered all of these things in one act of devotion and adoration.

There was in the eucharist a combination of circumstances somewhat foreign to our present manner of thinking but certainly vital and more essential to the Christian Church. There was, first, the sacrament of joy as indicated by the term *eucharist.* Praise was an inseparable part of Jewish worship and therefore an integral part of the experience of the first Christians. "O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens." (Psalm 8:1) "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalm 19:1) "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever." (Psalm 106:1) It was natural, too, for this grace of gratitude to suffuse the life and language of Jesus, and his followers had rejoiced in his fulfillment of the requirement of the religion of their birth. Finally, the disciples themselves had a special and powerful reason of their own to rejoice, for God had given them through His Son the gift of a new life. Thus, in so far as they had any type of Christian service together it was just the one celebrated today in our Communion, the breaking of bread together as Jesus had instructed them. Any other worship service would be Jewish in form, as it centered in the temple. Their "love feasts," accordingly, were a part of a hallelujah chorus which rang with the overtones of great rejoicing. The Communion was a sacrament of joy.

Also, the eucharist was a sacrament for the whole Church. It had none of the individualism of modern Protestant worship, where each Protestant is practically a church unto himself. "And all who believed," we read, "were together . . . attending the temple together." (Acts 2:44-46) There was a oneness, a true unity, which was so real that they pooled all of their spiritual, emotional, and even financial resources. But then the Lutheran Reformation in the 16th century moved away from the idea of the one sacrifice as taught by the Roman Catholic Church to an emphasis upon the gift of God's grace to the believing individual. The result was the Protestant individualism previously mentioned, which led to an undue emphasis on mysticism—where a "mystic, sweet communion" between God and the worshiper was the chief end of worship.

How far away from the earliest traditions of the Church this is can best be seen by reading some of the writings of the early church fathers. Justin Martyr (A.D. 100-165) directed his *Apologia* to the emperor and described therein how believers were received via baptism and the prayer of the assembled church. To cast off all suspicion, he told, too, of their method of Communion, how the president of the group would conduct the service but how the entire congregation would take part both verbally and physically when the deacons would distribute the bread and wine to everyone and even take the elements to the members of the congregation who could not be present. You see, the Church from its earliest days had learned to believe that God was in Christ reconciling the world unto Himself. And the Church accordingly had the power to turn the world of complacent evil upside down. Without worrying or laborious contriving they, together with God, could do all things (like the modern saint who prayed, "Lord, don't send anything to me that you and I can't handle"). Their hearts were filled with gratitude, for God's grace was sufficient for the whole Church.

The early Church fathers liked to refer to the Church as an "extension of the Incarnation," as though Christmas Day were every day with the Church. This required that the Church be daily a demonstration of the love of God. The fellowship that they had together, therefore, was that of a true eucharist, worshiping together in the thankfulness of their hearts for the great love of a truly great God.

We today need this same experience, "The Communion: True Eucharist." When we first realize what God has done, we, too, shall be one with each other and one with the Christian Church throughout all time celebrating His love. So, let us partake of the Communion elements together—"with glad and generous hearts." God's love is meant for us and we for Him. Let us commune in that faith.

At the Lord's Table we are not white or yellow, Methodist or Anglican, English-speaking or Kimbundu-speaking: we are all children of one Father, gathered at his Table, communing with Him and supping with Him. Herein is the basic union of divergent forms, and ideas, and rituals.

EDITORIAL

Immortality

No other festival of the Christian Church is so widely celebrated as is Easter Sunday. It is a day of hope, promise, joy, and fulfillment. Its meaning can be fully comprehended only in the light of what happened before and after the first Easter Day.

Palm Sunday had seen the triumphant entry of Jesus into Jerusalem. Multitudes had gathered to hail Him King. Among others in the crowds were probably those He had miraculously fed, those He had healed or raised from the dead, those who had been companions on His journeys, those He had taught and loved. Palm Sunday had been quickly followed by the false accusations, the mock trial, the agony on the cross, death, and burial. Where the frightened disciples had fled we do not know. They may have wistfully remembered that Jesus had said He would rise again after His death. But they could not really believe. The cross was the end. Those who came on Sunday to anoint the body came with spices but without hope.

No record in history is more beautiful or more convincing than the Scripture story of that Easter morning and of Christ's appearances during the following days. Even more convincing than the testimony of the many witnesses is the story of the transformation of the disciples. They were the same men, called by the same names, and yet entirely new individuals. Doubts yielded to overwhelming faith, cowardice gave way to amazing courage, sadness to joy. Because of what they saw and heard these men ceased their bemoaning, and with faces alight they proclaimed to the world the message of a living Saviour for whom they were willing to accept persecution and death.

Easter Sunday observance loses something of its meaning if we commemorate the Resurrection and fail to remember His promises—"I am with you alway, even unto the end of the world"; "If it were not so, I would have told you. I go to prepare a place for you"; and, "because I live, ye shall live also."

The Resurrection would have been impossible without death. Death of our loved ones would be almost intolerable except for our faith in Christ's Resurrection and in His promises. A faith that permits us to say with conviction that death is not the end.

Awakening

In a disordered world many of the so-called great have made statements to the effect that a spiritual revival is the only hope for averting a world catastrophe the like of which we have not seen. An eminent churchman remarked sometime ago, "Yes, but who is doing anything about it?"

An answer is emerging—The Church. One cannot read the religious and the secular press and be unaware of a new alertness on the part of churches and churchmen.

Church membership is growing. Interdenominational cooperation is advancing. Church unity is spreading. Denominations are attempting carefully worked out plans for advancement. A spiritual revival in a troubled world must start in the hearts and lives of individuals. Individuals

are responding. The recent Philadelphia campaign of the Methodists is revealing and encouraging; a two-fold campaign to train ministers for evangelistic appeals and to conduct a community-wide religious revival. From every state in the union came 700 pastors to participate. The Convention Hall was packed with 33,000 who attended the final meeting. Decisions for the Christian life reported were just under 8,000. Here is but one example of mounting evidence to justify the faith that we are entering a period that may go down in history as one of great religious awakening.

Mandate

Popular in current political parlance is the word *mandate*. Today a man is often elected to high office through appeal to the selfish interest of individuals and groups. The votes which elect him may be cast without regard to any consideration other than what the voter, or his group, hopes to get out of it. The politician, nevertheless, translates his victory as "a mandate." Most of us will grant that he interprets the word in its most literal sense. It derives from the Latin verb *mandare:* to put into one's hand. Since it is thus so significant a word, so fraught with possibilities—and with danger—the man who claims it needs to be the most responsible of mortals.

In the sense of its strictest meaning every chaplain is entrusted with a mandate. A mandate conferred by his church, his government, and his God. A mandate gained not by promises but by high qualifications, long preparation, and earnest dedication to the spiritual welfare of those he is called to serve. A mandate which puts into his hands urgent and sacred responsibilities. He has the right to look upon such a mandate with deep reverence of heart and high conviction of mind.

Help Wanted

The January-February issue of THE CHAPLAIN had something to say about preaching.

Readers' interest in the extended quotation from Dr. Sizoo's recent book, *Preaching Unashamed*, may have obscured the announcement about "selected sermons."

We risk the monotony of repetition to call attention to our hope that chaplains, active and reserve, will send us copies of their sermons from which one or two may be selected for publication in each issue.

THE CHAPLAIN is recurring evidence that denominations are interested in their ministers in uniform. Our recent opinion poll indicates that for almost all Protestant chaplains it is also a source of interest and help. We want to make it of increasing value. For this reason and because we believe that every chaplain, be he confident of his own preaching ability or very humble about it, might benefit from the ideas of others, we repeat our earlier request.

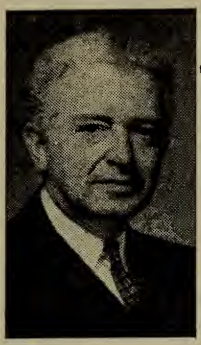
Let not humility obstruct your spirit of cooperation.

☞ ☞ ☞

Preaching is truth through personality.—PHILLIPS BROOKS

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

What Does He Offer?

Will it be as Jesus said it would be with him? Run along a few verses in Matthew: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him." It was a high and pitiful tale; and almost before he had finished it, the mother of James and John came bustling up and wanted to know if her sons couldn't have box-seats in his kingdom: one on his right hand, and the other on his left! God pity this human stuff! "Ye know not what ye ask." He turned to them and wanted to find out if they were able to drink of the cup he had to drink. And they said they were, these two poor little people! He must have stared at them appalled with a kind of awe as he answered them: "Ye shall drink indeed of my cup!" It makes you shudder to hear him. They did! With true hospitality he held it out to them!

Start Climbing

Those of us whose work includes a large amount of personal counseling have been besieged across the years with confessions like this, "I am looking for a meaning and purpose in life. My work is going very well, but not my life. I am looking for something to live for. I have come to ask you to help me." And, of course, every person should know that no one can write out a prescription for life which another may have filled at a drug store. You cannot pick up the meaning of existence as you do a package in a grocery store. Finding the real meaning of things is not like finding a gold brick. It is an achievement, not a gift. Listen to the hymn:

They climbed the steep ascent of heaven
Through peril, toil and pain!
O God! to us may grace be given
To follow in their train!

There's the secret—you have to climb to find life's meaning and its value. The process is like a ladder, made up of rounds, and those rounds have names like these: humility, love, courage, honesty, sacrifice, faithfulness. Climb that ladder and the higher you go up the more you will find the meaning of existence. In this way many of us may find the answer to our questions when we grow up to the place where the answer is. And the foot of that ladder is not in some far country but right where you are now. Start climbing today.

Letting Well Enough Alone

Whenever we start talking about what an unusual situation we are

in, it simply means that we are ready now to do anything to get out, right or wrong! The catch is in getting out. There's no exit in just letting well enough alone. You're making bad enough worse! Now and then a lawyer in the courtroom will call out "Exception!" You can't do that to the judgments of God! Jesus didn't say to the woman at the well in Samaria, "I can understand that you are somewhat deeply involved in a rather remarkable quandary, with five husbands in the past and one in the present who isn't your husband; but I suppose that after all to the pure all things are pure. You will have to do what you think best about it." He didn't say to the crowd on the hillside in Galilee, "I can see how it is that being hard-working people, horny-handed sons of toil, you find it so difficult to be meek and merciful and poor in spirit. Remember if you can though that it's a good thing to turn the other cheek once in a while. And whatever else you do, on Monday, Wednesday, and Friday at least, Judge not, that ye be not judged!" You can't jump a chasm, says Allan Hunter, by indulging in a series of small jumps!

Let Him Do the Shaping

Paul writes in II Corinthians 11:16, "I say again, Let no man think me a fool; if otherwise" (that is, if any man does), "yet as a fool receive me, that I may boast myself a little." This isn't a success-story. It's something more. And that "something more" is just the almost incredible faith of the man. He knows as surely as he knows his own name that he doesn't have to "succeed"; that God's ideas about succeeding are altogether different from his own; that he isn't expected to be making History all the time, shaping things as he thinks they ought to be shaped; that the biggest job he has on his hands is just the job of being something in the middle of History; something with which God can do the shaping!

What Will Man Do?

In the eighth chapter of John there is a debate between Jesus on the one hand and the scribes and Pharisees on the other. Again and again they challenged him; and again and again Jesus threw back their challenge. It was like most arguments, when some irresistible force meets some immovable body! Back and forth, back and forth. It was like the conflict between God and man which is human history. Until at last man always runs out of answers and picks up something else. No matter what, he'll finish it off the way he wants it, with stones or crosses, tanks or airplanes.

Now the trouble with these people wasn't that they were just mean and low-down. They were just about seventy-five per cent blind, that's all. They had eyes, but they couldn't quite make out the shape of things. When you confronted them with the Truth, they said it was a lie. White was black and black was white.

It takes no sudden jerk to get out of that into the twentieth century. Surely we are like these people in this, that we are still confronted with the Truth; and with us as with them it's no mere abstract thing written in a Book; it's an incarnate thing that faces us as a Person. That's why they couldn't stand it. It stalked around and laid hold of them by the arm and looked into their eyes. They had to say Yes to it or get rid of it. So do we!

Mr. Jones, Meet the Master

SERMONS AND PRAYERS OF PETER MARSHALL, D. D.

Mr. Jones, Meet the Master is more than a good book: It is a vibrant memorial to a great personality; a revelation of the reasons for his greatness; a helpful guide to those who seek fellowship with the Master; and an inspiration alike to ministers and laymen.

Those who stood in line for an hour or more on Sunday mornings waiting to hear Peter Marshall preach, and his countless admirers in this country and abroad, owe a great debt to Catherine Marshall for this book. Her introductory chapter, charmingly written, is a delightful and informal portrayal of her husband.

The book contains twelve of Dr. Marshall's sermons, carefully selected, each one a gem of inspirational thinking, of radiantly simple eloquence, and of warm human appeal. Included also are some of the brief and cogent Senate prayers for which Peter Marshall was famous.

The sermons are presented in the exact form of the completed manuscript which Dr. Marshall always used in the pulpit. Thus is preserved for the reader the picturesque personal style and the strong, rhythmic quality which marked the spoken thoughts of this great preacher. As a result, his personality shines through these printed pages as vividly as it made itself felt from his pulpit.

Although Peter Marshall died at the age of 46, his influence lives on in the hearts of men and women whom he introduced to the Master; and in his book which every chaplain should read and own.

(Fleming H. Revell Company, New York, 1949, $2.50.)

The Gospel and Our World

BY GEORGIA HARKNESS

An ordained minister of the Methodist Church and professor of applied theology in Garrett Biblical Institute, Georgia Harkness is a well-known author in the field of religious thought. In *The Gospel and Our World* she presents with complete candor the fact that the churches of America are doing much less effective work for people and the world than they should be doing; and diagnoses as major cause of this shortcoming a failure to communicate the meaning of the Christian faith in terms that seem vital to the common man.

Miss Harkness believes profoundly that the Church has a gospel of truth and power which can meet the needs of mankind—if that truth and power are united and released to the people. What that gospel is and how it can be, must be, searchingly interpreted and meaningfully applied to universal personal and social problems are outlined with the thoughtfulness and clarity of a fine teacher, the devotional depth and broad human reach of a dedicated Christian scholar, and

the pithy, informal style of a practiced author. The result is challenging and heartening reading which can be fruitfully used to forge a stronger link between the Christian gospel and the personal and corporate worlds in which we live.

We think chaplains will find particularly helpful chapter 4, "The Minister and The Gospel," and chapter 6, "Christian Faith and Ethical Action." Here are outlined the minister's particular responsibility for a vital interpretation of the gospel through all the channels and situations open to him in his relations with his parish; specific means to the more doctrinal, more biblical, and more functional preaching which the author sees as essential if Christianity is to carry real meaning in the lives and problems of modern men; and the way to an adequate theology for social action, drawn from the ethical implications of creation, judgment, and redemption.

(Abingdon-Cokesbury, New York, 1949, $1.50.)

Jesus and the Disinherited

By Howard Thurman

Dr. Thurman draws into clear, sharp focus the crucial problems of the race of which he happens to be a representative; and applies to these problems the solutions of the religion of Jesus as distinct from the theological and metaphysical doctrines of Christianity. So searching, so poignant, so genuinely constructive is his book that every American concerned for better race relations will want to read it. It is perhaps too much to hope that the book will fall into other hands as well, or that in such event it will be understood.

The first of five penetrating chapters (the book contains only 112 pages) presents the question whose answer the author declares is perhaps the most important religious quest of modern life: What does Christianity offer to meet the needs of the man who stands with his back against the wall—the masses of the poor, the disinherited, the dispossessed?

Not in the undoubted contribution of organized religion to improved material circumstances of the insecure and underprivileged, nor in the well-meaning efforts of Christian individuals who "do for" the needy, the ignorant, the so-called backward people of the earth, nor in the Christian doctrine of salvation in another world from the very present one in which these people live does Dr. Thurman see their basic problems and consequent inevitable attitudes squarely met and overcome. But in the life and teachings of Jesus, himself born into an invironment of economic insecurity and of social and political oppression, are found the answers that can help these people to help themselves.

"For the underprivileged everywhere the basic fact is that Christianity as it was born in the mind of Jesus appears as a technique of survival for the oppressed. . . . Wherever his spirit appears, the oppressed gather fresh courage; for he announced the good news that fear, hypocrisy, and hatred . . . need have no dominion over them. . . . His message focused on the urgency of a radical change in the inner attitude of the people. He recognized fully that out of the heart are the issues of life and that no external force, however great and overwhelming, can at long last destroy a people if it does not

first win the victory of the spirit against them."

If, as Dr. Thurman deduces from his interpretation of the life of Jesus, the basic principles of His way of life cut straight through to the despair of His fellows and found them groundless, these principles can be effectively applied to dissolve the fear, the deception, and the hatred which handicap the oppressed and turn their days into despair without consolation. In successive chapters the author turns to a close examination of these devastating inner enemies of Negroes and other insecure minority groups, throwing the bright light of understanding upon their roots, their nature, and their cure. His diagnosis and his prescription reflect a thoughtfulness and honesty which make absorbing reading and which presage hope for one of the pressing ills of our national life.

(Abingdon-Cokesbury, New York, 1949, $1.25.)

The Higher Happiness

By Ralph W. Sockman

In *The Higher Happiness* one of America's foremost preachers interprets a portion of the world's greatest sermon and translates it into terms rich with meaning for our everyday lives.

Dr. Sockman's purpose is to show how the Beatitudes, which sound to modern ears so foreign to prevailing conceptions of human happiness, point the way to the highest, most abiding happiness man can know. He explains the intrinsic meaning of these precepts of Jesus, clarifying paradoxes which make them difficult to comprehend. He relates their eternal truths to our personal lives with a warmhearted understanding of human shortcomings, a forceful challenge to God-centered instead of self-centered thinking and doing, and a reasoned assurance of the blessings attendant upon such attainment.

This is no "easy guide to happiness" on the level of commonly accepted ideas of that elusive state. Rather is it a searching investigation of the path by which, through consecrated effort, men can reach the true happiness that is rightfully theirs as children of God. As such, Dr. Sockman's book can help each one of us to help ourselves—and others.

(Abingdon-Cokesbury, New York, 1950, $2.00.)

E. Stanley Jones' latest book, *The Way to Power and Poise,* is a guide to the Source of spiritual and physical well-being. This new book is in the same daily meditation form as *Victorious Living, Abundant Living,* and *The Way.* Abingdon-Cokesbury, 810 Broadway, Nashville 2, Tenn. $1.25.

Three motives which led German prisoners of war to volunteer as spies for America are personified in George Howe's suspense novel *Call It Treason.* For this book the author was awarded the honored Christophers Award. The Viking Press, 18 East 48th St., New York 17, N. Y. $3.00.

The problems of ignorance, doubt and poor cooperation face the Church in every age. How they were and can be met is shown in Clovis G. Chappell's *When the Church Was Young.* This book is made up of 17 sermons based on the book of Acts. Abingdon-Cokesbury. $2.00.

A book for personal devotions has been written by Charles Franklin

Parker entitled *Come Unto Me*. This volume contains 40 photographs of various National Park areas as well as biblical quotations, poems and prayers. Rinehart and Co., 232 Madison Avenue, New York 16. $3.50.

G. Bromley Oxnam has given a striking personal account of six heroic thinkers in *Personalities in Social Reform*. This study of great ideas and their social implications gives insight into the reform movements which have made our world a better place in which to live. Abingdon-Cokesbury. $2.00.

Fifty-two sermons, chosen from over 6,000 and representing the best efforts of the great preachers of today, are published in *Best Sermons, 1949-50 Edition,* edited by G. Paul Butler. Harper & Brothers, 49 East 33rd St., New York 16. $3.00.

An examination of the complex problem of racial discrimination in the South and proposed solutions to it are found in C. C. Coleman's *Patterns of Race Relations in the South.* Written informally, it presents the opinions and judgments of a Negro who is a native of the South. Exposition Press, 251 Fourth Ave., New York 10. $2.00.

Twenty fresh, inspirational, completely planned worship services are found in Alice Anderson Bays' newest book, *Worship Services for Purposeful Living.* There are 24 additional stories around which other meaningful services can be built. Abingdon-Cokesbury. $2.50.

A commentary on St. Paul's Epistle to the Romans is *The Great Redemption,* by Chester W. Quimby. This treatment makes the main ideas of the Apostle come alive for Americans as well as Romans for here is St. Paul's theology in terms that all can grasp. Macmillan Co., 60 Fifth Ave., New York 11. $2.50.

In *The Field of Honor,* by Archer Wallace, incidents which both instruct and inspire are given from the lives of great men. While written primarily for boys, this book has values for many other readers for it is a rich treasury of illustrations taken from real life. Abingdon-Cokesbury. $1.75.

An anthology containing 200 inspiring stories of incidents during World War II has been edited by Devere Allen. *Above All Nations* is a record of doing good to "those who despitefully use you." Harper & Brothers. $2.00.

For those who have occasion to look up quotations from the Bible, Burton Stevenson has compiled *The Home Book of Bible Quotations.* The contents are carefully indexed according to key words. Another feature is the way New Testament references to the Old Testament are traced and quoted. Harper & Brothers. $6.00.

The Private Devotions of Lancelot Andrewes (translated by John Henry Newman) signifies the profoundest feelings of the devout Christian. Lancelot Andrewes was the great church leader who launched the King James Version of the Bible. The antique design of the book and poetic form of devotions set a mood of reverence for every Christian who seeks to "practice the presence of God." Abingdon-Cokesbury. $1.25.

AT YOUR SERVICE

● *Materials and services available to chaplains*

Publications

"Denominational Coverage Requirements" is the title of a recent publication prepared, published and distributed by the Chaplain School for the information and guidance of chaplains of the Army and Air Force to enable them, whenever possible, to provide denominational coverage for the personnel whom they serve. With this pamphlet to guide them chaplains and commanding officers should be able to carry out to the fullest extent of their opportunities the established policy of the armed forces: "The religious convictions and the freedom of conscience of all personnel shall be respected."

Chaplains, whether of the Army, Navy, or Air Force, desiring a copy of "Denominational Coverage Requirements" should write to the Commandant, Chaplain School, Carlisle Barracks, Penna., for a copy.

"Mental Health Is a Family Affair," by Dr. Dallas Pratt and Jack Neher of the National Mental Health Foundation, outlines a new approach to mental health which stresses preventive measures such as better family relations and new techniques in social organization instead of psychiatric treatment. It deals with the day-to-day problems that face every individual and every family and tells what can be done in the early stages to prevent these problems from becoming too serious. The pamphlet does *not* tell where to go for psychiatric advice, how to "analyze" oneself and one's family, or a sure-fire way to avoid mental illness; it *does* tell what causes many personality problems in families, how some new ideas in the community are helping families to prevent these problems, and how this can help promote mental health. It includes a list of books in this field.

"Mental Health Is a Family Affair" is Pamphlet No. 155 in a series issued by the Public Affairs Committee, Inc., a nonprofit educational organization located at 22 East 38th Street, New York 16, N. Y. The price is 20c.

Radio and Recordings

"The Radio Edition of the Bible," in stirring drama portrayed by distinguished artists of the stage and radio, brings the Bible into living reality for radio listeners the world around. Produced as a public service for community churches by the Protestant Radio Commission, it has already provided 37 fifteen-minute programs. There is no fee for their use other than a handling charge to cover costs of packing and shipping. Some of the programs are available on RCA-Victor phonograph records for home and church use, obtainable at a nominal cost from record dealers under the listing "Victor Album No. DG32—'The Bible Speaks.'"

For further information write the Protestant Radio Commission, 297 Fourth Avenue, New York 10, N. Y.

"Anthems of Praise" and "Hymns of Joy," each in albums of three ten-inch recordings of the famous Chapel Choir of Capital University, are obtainable from the Audio-Visual Division of The United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Penna.

Audio-Visual Aids

Church-Craft has a number of audio-visual aids for making the teaching of the Bible in church school dynamic, interesting, and effective. There are slides on the great stories of the Bible, professionally produced and visualized with dignity and beauty. These include sets on Jesus' birth and early years, His ministry, His miracles, His parables, Easter, post-Easter, John the Baptist, and other New Testament and some Old Testament incidents. Another series shows scenes from the land where Jesus lived—Nazareth, Bethlehem, the Jordan, Capernaum, and others, photographed during Church-Craft's recent Palestine expedition. "Pathways of Paul" and "Pathways of Jesus" graphically illustrate on color maps travels and events in their lives. "Hymnslides" project the words of Christmas, Lenten, Easter, and general hymns in clear, sharp, easy-to-read type.

Program or study guides are included with each of the above sets except the hymn slides, and worship programs combining Bible slides and hymn slides have been arranged with specially prepared program guides on Christmas and Easter topics. A filmstrip is available on the Ten Commandments utilizing impressive drawings to teach the meaning and function of God's divine law in life today.

For information and price lists, address Church-Craft Pictures, 3312 Lindell Boulevard, St. Louis 3, Mo.

The Audio-Visual Division of the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Penna., has put out a 96-page "New Guide to the Best Religious Filmstrips, Slides and Recordings." The guide is said to be an improvement over former issues, having four special indexes—title, age group, topical, and lesson correlation. This publishing house is also carrying the new Religious Film Association catalog, with descriptions representing the measured judgment of almost 300 church leaders experienced in this field.

One God—The Ways We Worship Him presents the three major religious faiths—Protestant, Catholic, and Jewish—in an interesting and absorbing fashion. The most important characteristics and forms of worship of each are shown, with a beautiful musical background by well-known choirs and soloists, and are interpreted with appropriate descriptive narration. Association Films, Inc., who is distributing it, believes this will be the religious film of the year. The 16mm., 37-minute film has a daily rental fee of $10.00 and is available from

35 West 45th Street
New York 19, New York

206 S. Michigan Avenue
Chicago 3, Illinois

351 Turk Street
San Francisco 2, California

3012 Maple Avenue
Dallas 4, Texas

"Gold Coast People," their life and ways are depicted in a one-reel (11-minute) 16mm. sound Kodachrome film made by the Central Office of Information (British). The film is obtainable from the British Information Services, 30 Rockefeller Plaza, New York 20, N. Y., at a rental fee of $2.50.

N E W S B R I E F S

GENERAL:

Representatives of 19,000,000 Protestants met in a conference at Greenwhich, Conn., which aimed at eventual attainment of a united Protestantism in America. The meeting was called by seven denominations, representing 15,140,000 members who accept one another's ministries and sacraments. Seven other denominations sent observers. The conference set up a permanent committee "to explore several proposals which will be submitted to interested denominations for a United Church of Christ in America."

The Protestant Radio Commission, representing the major communions and denominations in the U.S.A., is planning to produce its own films for television use. The organization plans to provide films for local church groups to use over community television stations.

Every March the American Red Cross goes to the people of this country for support of its program. Beside its well-known civilian activities, this organization offers help to the Armed Forces and veterans in social service for hospital patients, home service, social welfare aid, and claims service.

Film production for and by the Protestant churches is about to assume big business proportions, it was indicated at a conference held by the International Council of Religious Education. It was pointed out that the International Council serves as a consultant and the Protestant Film Commission is the producer.

Secretary of State Dean Acheson has given his unqualified approval to the International Christian University in Japan. Mr. Acheson made the statement: "Such a university can not fail to play an important part in Japan's future and I think the project deserves the interest and support of all of us in our own interest as well as in the interest of Japan."

The Federal Council of the Churches of Christ in America has taken over the work of the Committee for Religious Tolerance, Inc., which was organized and incorporated in 1946 to study and promote religious understanding and tolerance.

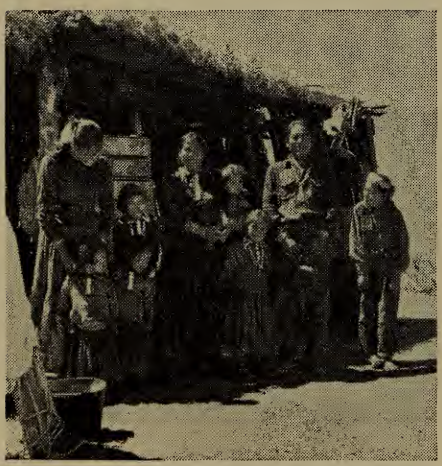
This Red Cross chapter worker gets down to brass tacks to help the returning soldier and his wife find the answer to a problem, be it filing an application for government benefits or working out a budget that will cover that newest member of the family. (*American Red Cross photo by Wallace*)

The United Christian Youth Movement proposes to enlist a million Protestant youth in its evangelistic work among young people during 1950-1951—a "Mid-Century Call."

"The responsibility of Christians in an interdependent economic order" was the theme for the National Study Conference of Church and Economic Life held in Detroit under the chairmanship of Dr. Arthur H. Flemming.

From the Protestant, Jewish, and Roman Catholic hymnic collections, the National Federation of Music Clubs is choosing a "hymn of the month" "to focus the attention of millions of Americans on the stalwart hymns of the faiths." The hymn for March is "O Sacred Head, Now Wounded," and for April, "All Glory, Laud and Honor."

Fifteen prominent church and civil leaders of the United States have drafted a proposal for "an international curatorship" of all the holy places in the State of Israel and in Arab Palestine under auspices of the United Nations.



A Navajo family of the 16,000,000-acre parish which Miss Irene Hoskins serves under the sponsorship of the Home Missions Council pose, some shyly, outside their summer shade. (See news item.)

Winner of the 1949 trophy of the National Association of Religious Broadcasters for the best evangelical gospel broadcast of the year, the Light and Life Hour recently celebrated its fifth anniversary with a program heard on a total of 67 stations throughout the world.

EDUCATION:

Under the sponsorship of the interdenominational Home Missions Council Irene Hoskins is teaching the Navajo Indians to read their own language. Eighty percent—52,000—of these people are illiterate. There are now schools for only a third of the children, leaving 16,000 who go untaught. With a 16,000,000-acre parish, Miss Hoskins lives in a trailer, travels in a truck, and teaches with phonetic picture charts which she designed. Literacy is important from the government's standpoint because Arizona and New Mexico have granted the vote to the Indians. Literacy will also mean a deeper understanding and a readier acceptance of Christianity, a doorway to better health and social relations, and an escape from poverty.

New developments in adult religious education include use of Bible and other courses in state penal institutions, it was reported by the International Council of Religious Education. This "Learning for Life" study program runs for 18 class sessions and certificates of recognition are available to those completing the

studies. Expansion of the program for use in veterans' hospitals is being contemplated.

In an effort to meet the need for training in applied ministerial ethics in American theological schools, Boston University's School of Theology has offered a special course on "Ministerial Ethics," dealing with an analysis of moral problems faced by today's clergymen.

FOREIGN:

The Norwegian Seamen's Mission now has churches and sailors' homes in 26 seaports all over the world. The Mission is also cooperating with the association of Christian sailors in a Christian youth school for future sailors which has recently been opened.

Germany has nine missionary seminaries open with 220 students enrolled. In addition there are two seminaries for women with 13 missionary students. German mission societies now have 91 workers in South Africa.

The World Council of Churches is sponsoring work camps in recognition of the unique contribution to international understanding and good faith which work in common can make. These camps will be held in Europe, the Far East, and in Central America.

Use of lay people for teaching, preaching, and other parish activities has become a general practice in German Protestantism to offset the shortage of pastors.

A new church body came into existence when a constitution was formally adopted for the Evangelical Lutheran Church in Italy. Thirteen local congregations are served by six pastors and a young vicar sent by the Lutheran Churches in America. Membership totals several thousand persons who hail largely from Germany, Switzerland, and the Scandinavian countries.

Scene from the Protestant Film Commission's motion picture *Kenji Comes Home*, which depicts the role of Christianity in the struggle between democracy and communism in a vanquished empire, describing the dilemma of Japan in terms of a soldier just returned from a prison camp. The scene above shows Aki, a Christian girl who introduces the returning Kenji to the Christian community, and her mother, welcoming him. The film was produced to coincide with the 1949-50 study theme on Japan by Protestant churches, and may be rented for $9.00 through The Religious Film Association, 45 Astor Place, New York 3, N. Y.

ANNOUNCEMENTS:

The Military Chaplains Association will hold its annual meeting in Washington on May 9, 10 and 11. The evening of May 9 is reserved for denominational group meetings.

March 12 has been announced as the Sunday for "One Great Hour of Sharing"—an appeal for relief, reconstruction, and interchurch aid, sponsored by the Protestant and Eastern Orthodox communions which constitute Church World Service.

Chaplain (Lt. Col.) Arthur Carl Piepkorn, Commandant of The Chaplain School, is shown conferring a diploma upon Chaplain (Lt. Col.) Joe F. Luck, ORC, at the graduation exercises of the School's eighty-third graduate class (religious education), which took place in the Post Chapel at Carlisle Barracks.

Preparation is well under way for six chaplains' spiritual retreats, scheduled for sometime in June. Plans have been formulated by a committee representing the Department of Evangelism of the Federal Council of Churches, the General Commission on Chaplains, and representatives of the Chief of Chaplains' offices of the three branches of the service and of the Veterans Administration. These conferences will be held at strategic points across America.

PERSONALITIES:

Admiral William F. Halsey, Ret., has accepted the position of a regional chairman in the $10,000,000 campaign for the International Christian University in Japan. In accepting, Admiral Halsey wrote: "It is very apparent that the Japanese associate Democracy with Christianity. It is therefore fitting that a nonsectarian Christian college should be established to spread this philosophy."

After 14 years of continuous service as commentator on "Religion in the News" over N.B.C., Dr. Walter Van Kirk has retired to devote full time to the Department of International Justice and Goodwill of the Federal Council of Churches. Dr. Ronald Bridges, President, Pacific School of Religion, succeeds Dr. Van Kirk.

Dr. Hachiro Yuasa, noted Japanese educator, has been named as the president-elect of the new International Christian University in Japan, which is to be opened in 1951.

Albert Crews, formerly chief of radio programming in Japan for General Douglas MacArthur, has been appointed director of production for the Protestant Radio Commission.

Dr. Maurice E. Troyer of Syracuse University has been elected a vice-president of the International Christian University in Japan and will be responsible for coordination of curricula and instruction.

CHAPLAINS:

Chaplain (Lt. Col.) Matthew H. Imrie, of the Office of the Chief of Chaplains, was placed on temporary duty with Headquarters for the Joint Puerto Rican Exercise.

Chief of Army Chaplains (Maj. Gen.) Roy H. Parker, an alumnus of William Jewell College, has been awarded an

honorary Doctor of Laws degree in ceremonies in the John Gano Memorial Chapel on the campus.

Chaplain (Maj.) Karl L. Darkey, former administrative assistant in the Office, Chief of Chaplains, Department of the Army, has been assigned to the Percy Jones General Hospital, Battle Creek, Michigan.

Chaplain (Capt.) James R. Barnett has been cited by his Commanding Officer in the following terms: "Chaplain Barnett is performing his duties in an outstanding manner through his untiring efforts to promote the religious training of the officers and men of this Infantry Bn. His success is an inspiration to one and all."

The appointment of Chaplain (Lt. Col.) William J. Reiss as Chief of the Technical Information and Analysis Division, Office, Chief of Chaplains, was recently announced.

Chaplain (Maj. Gen.) Luther D. Miller, former Chief of Army Chaplains, has joined the staff of the Washington Cathedral as a canon and member of the presbytery.

Chaplain (Capt.) Roy D. Hidy, 5th Armored Division, Camp Chaffee, Arkansas, assumed duties in Europe early this year.

Chaplain (Capt.) Richard C. Lipsey, formerly at the Seattle Port of Embarkation, now has a new assignment in the Far East Command.

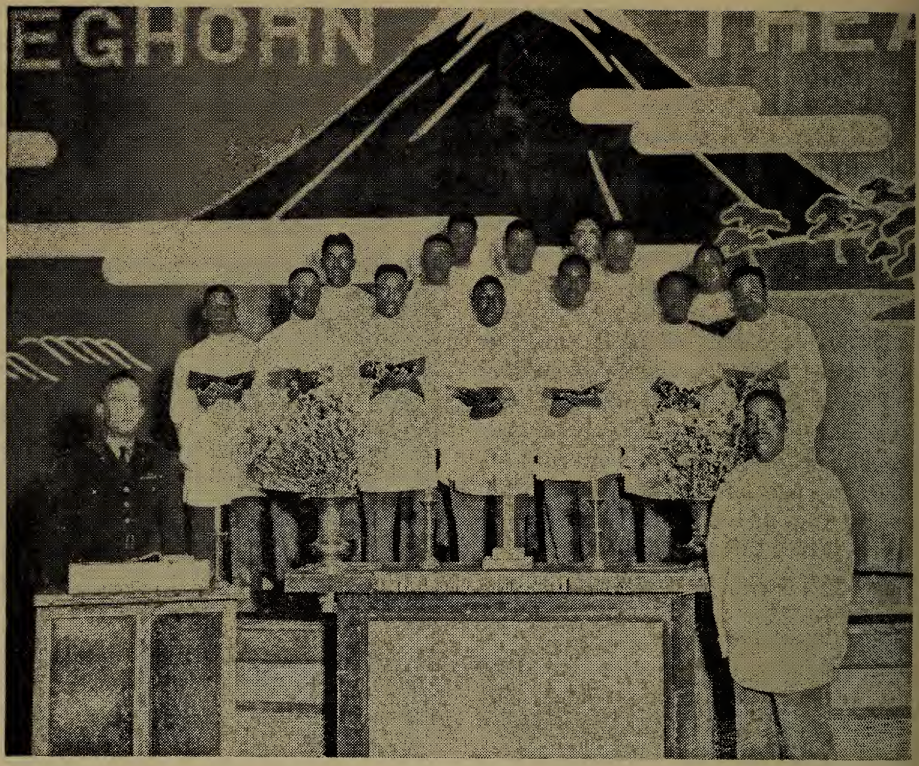
Chaplain (Lt. Col.) Hudson B. Phillips, Division Chaplain of the 5th Armored Division, Camp Chaffee, Arkansas, was presented the annual inter-faith award by the local chapter of B'nai B'rith. This award is made to "the outstanding citizen who has done the most in behalf of intercultural and inter-racial relations."

Chaplain (Lt. Col.) Ralph M. Reed has been transferred from Headquarters, Fourth Army, Fort Sam Houston, Texas, to Far East Command, Yokohama, Japan.

Former Army chaplain Carl Knudsen is now pastor of the Village Protestant Church at Shanks Village, New York. This student veteran project is maintained by interdenominational support and sponsored by the Protestant council of churches in New York.

Chaplain Harold G. Elsam is now serving as full-time chaplain at the Hines Veterans Administration Hospital in Chicago, Illinois.

More than 75 former Army chaplains from the Los Angeles area attended the organization meeting of the new Chaplain Reserve Corps Instructor Group held in Los Angeles. Chaplain (Capt.) Augustus T. Noland, Sixth Army Chaplain Instructor, is shown at left orienting three instructors to conduct training. Chaplain (Maj.) Samuel W. Chomsky, Chairman of the National Jewish Welfare Board, is shown at his left, with Chaplain (Maj.) James M. Corbett, Professor of Religion at Loyola University, and Chaplain (Lt. Col.) Uren V. White, Professor of Religion at the Los Angeles Theological Seminary.



Choir of the 159th F.A. Bn., shown with Chaplain (Capt.) Walter G. McLeod, 25th Div. Arty. Chaplain, at left foreground and M/Sgt. L. E. Parks, choir director, at right foreground, photographed at Nara, Honshu, Japan. Chaplain McLeod is now at Ft. Benning, Georgia.

Spiritual retreats for the chaplains of the Army, Navy, and Air Force were held January 10-20 at San Juan, Puerto Rico and Balboa, Canal Zone. Clergymen selected by the Armed Forces Chaplains Board to visit these two areas were the Rev. Dr. Max Eichhorn, Canon Crawford Brown, the Rev. Matthew Miller and the Rev. S. A. Meckel.

At recent dedication ceremonies for a new post chapel Brig. Gen. David L. Ruffner, Commanding General for the Nürnberg Military Post, presented the keys to the chapel to Chaplain (Col.) Paul Maddox, Supervisory Chaplain for the European Command.

Recent guests at the Chaplains' Memorial Building were Veterans Administration Chaplain James E. Rogers, Air Force Chaplain and Mrs. Harold Bonner, Navy Chaplain Franklin E. Lahr, and Dr. and Mrs. Alfred Carpenter. Dr. Carpenter is Director of the Chaplains' Commission for the Southern Baptist Convention.

Chaplain (1st Lt.) Wilfred W. Ahrendt, Chaplain Reserve Corps, has been called for active duty and assigned to Fort Riley, Kansas.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ